

The Rt Rev. Dr. Arthur


Davidson

with best wishes

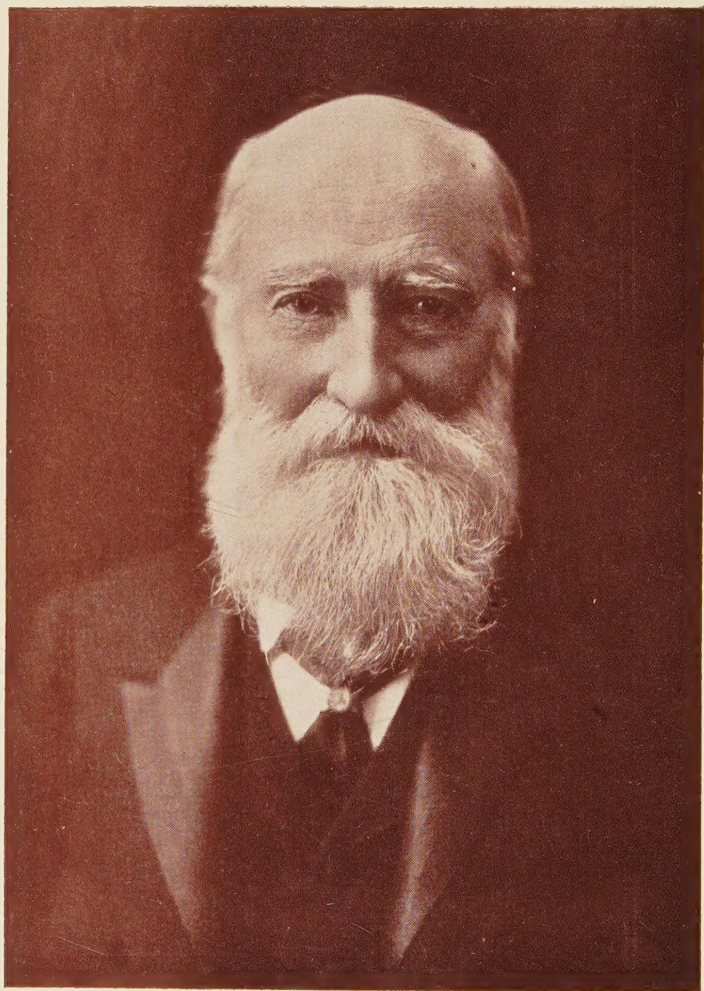
Christina E. Bayne Scholes

17th Feb - 1963

THE HONOURABLE
JAMES BALFOUR, M.L.C.



Digitized by the Internet Archive
in 2022 with funding from
Kahle/Austin Foundation



Yours very sincerely
James Balfour

THE HONOURABLE
JAMES BALFOUR
M.L.C.

A MEMOIR

BY
THE REV. ANDREW HARPER, M.A. D.D.
PRINCIPAL OF ST. ANDREW'S COLLEGE
WITHIN THE UNIVERSITY
OF SYDNEY

WITH PORTRAITS



CRITCHLEY PARKER PTY. LTD.
AUSTRALIA
1918

CONTENTS.

CHAP.	PAGE.
I. NATURE AND NURTURE	I
II. EARLY LIFE	20
III. VOYAGE TO, AND FIRST DAYS IN AUSTRALIA	32
IV. THE FIRST TEN YEARS	44
V. VOYAGE TO BRITAIN AND AMERICA	63
VI. MARRIAGE AND LATER YEARS IN GEELONG	80
VII. MELBOURNE—FIRST YEARS	86
VIII. POLITICAL LIFE—LEGISLATIVE ASSEMBLY	93
IX. TRAVELS	111
X. SCOTLAND AND THE RETURN VOYAGE	129
XI. 1870-1880	143
XII. BUSINESS AND POLITICAL LIFE	156
XIII. POLITICAL LIFE—CONTD. (EDUCATION)	172
XIV. PRESS ACTIVITIES	216
XV. ECCLESIASTICAL LIFE	225
XVI. BIBLE CLASS WORK	241
XVII. RELIGIOUS LIFE	255
XVIII. BALFOUR'S LATER YEARS	276
XIX. BALFOUR'S DEATH	304
APPENDIX—	
LETTERS OF SYMPATHY	325
MEMORIALS	333

Wholly set up and printed in Australia

PREFACE.

It has not been my purpose to write a full life of the Hon. James Balfour. To do so would have involved researches, for which I have neither the time nor the energy, into the whole political, social, and religious life in the State of Victoria during more than 60 years.

The task I have set myself is much less ambitious. I knew him intimately for 48 years, and, during that long period of entirely unbroken friendship, I received an ever deepening impression of his unique and whole-hearted fidelity to the highest religious and moral convictions.

With an ease and certainty which I have witnessed in no other man whom I have known so well, his life seemed to rise to the level of his ideals. To himself, no doubt, that which *was* in his life looked poor and low compared with that which ought to have been; but to others it appeared that to every command of conscience illuminated by Christ he rendered instant, soldierly obedience. What he thought he ought to do he did in a measure that was quite extraordinary. Consequently, there was a harmony, a sincerity, a strength in his character which made it potent for impulse toward good, wherever he came.

What I have attempted to do is to convey to others the impression I have received of his success in living as a Christian man should, amid the full tides of secular activity. In the main, I have trusted to my own recollections and to his letters, whether kindly placed at my disposal by Mrs. Balfour or addressed to myself; and the important political and social movements in which

he was concerned have not been touched upon at length, save in two cases. These are the Darling Grant controversy, and the struggle to restore Scriptural Instruction to the State Schools of Victoria. In both, I was most intimately acquainted with his attitude, and I have consequently chosen them as specimens of Balfour's political activity.

The first was purely political; the second was partly political, but mainly moral and religious; and from them it is possible to form a clear conception of the motive forces of his singularly disinterested political career. In the main, therefore, except the parts regarding the history of the Balfours of Pilrig, for which I am indebted to Miss Barbara Balfour-Melville's most interesting account of her ancestry, the Memoir is a personal impression. That fact will account for one of its more manifest defects. It does not keep proportion in that which it relates. Some parts of the life have been dealt with much more fully than others. That is simply because circumstances brought the writer into more intimate connection with Balfour at those times than at others, and consequently the stream of impression ran more copiously. But, as the personal impression is what I desire to convey, and is moreover that which is most worth conveying, the advantages of this method must be set against its defects.

If that be done, unless I have altogether failed in my purpose, it will be seen that the profit of the choice made lies altogether with the reader.

A. HARPER.

Sydney.

CHAPTER I.

NATURE AND NURTURE.

It may seem necessary to some that more justification than is always forthcoming should be offered for adding to the already considerable number of the biographies of Australian public men. After all, it may be said, they moved in a very small and provincial sphere. Their work and words, however potent in their day, were very limited in their effect. They in no way influenced the large results of time which will determine the future of our Empire or of the race. At best theirs must always be a somewhat sectional and cloistered fame. Yet, though there may be some truth in all that, a truth which it would be mere provincialism to ignore, there is much to be said on the other side. These men were founders of what will one day be one of the great States of the world, and a number of them would have been great anywhere. Much of the welfare of humanity, too, may depend upon the institutions, the temper, the outlook of Australia, when she becomes a great power in the South Pacific; and even very ordinary men—men who in older and fully formed communities would have been merely units in the mass of good citizens—have had to do and have done here the work which only prophets and kings could do elsewhere. Consequently, their doings and their aspirations will gain importance with the years. As the State they helped to found and shape develops on lines to which they have given direction, so their significance will grow; and it will become increasingly important that the history of their acts and motives

should be known. In this fact there would seem to be sufficient justification for a considerable number of Australian biographies, and among these there need be no doubt that a biographical sketch of the late Hon. James Balfour should find a place. He arrived in Victoria in 1852, just when the gold discoveries had attracted a huge new population to that State, and his life as a politician began in the year when constitutional government was first established there. His Australian life, therefore, covered practically the whole history of Victoria as it now is. From his first arrival to his death 61 years afterwards he was active in every sphere of labour which politics, the Church, philanthropy, and general citizenship opened up to him, and in all his activities he set one end before him—to awaken and give aspiration to the “soul of the people.” That is a sufficiently unique aim for a public man at any time, and in any place, to set before him, and it was sufficient to put a special stamp upon all his work. It is to be wished, therefore, that a full life, embracing, as that would need to do, the political, social, and ecclesiastical history of Victoria from 1851-1913, could have been published. But that, if it is ever done, must be the work of some younger hand than mine. What I can do is to give a biographical sketch from the point of view of a younger contemporary, with the knowledge of a contemporary, having in view especially the many people of all classes who came under the gracious influence of his singularly unselfish character, and whose lives have, in some degree, been shaped by the “touch of his vanished hand.”

It is the current doctrine now that the two decisive things in the formation of character and personality are heredity and environment. In regard to both, James Balfour, like some others who came to lay the foundations of Australian greatness, was favoured beyond the average. In point of heredity, he came on

his father's side of an old and respected Scottish family, which has come in our time to be known throughout the world, by the fact that Robert Louis Stevenson's mother was a member of it, and that he, one of the greatest writers of his time, introduced into one of his romances, "Kidnapped," an imaginary David Balfour of this family, who visits the 18th century head of it, at Pilrig House, the later seat of the name. But, though the genius of Stevenson has made the Balfours of Pilrig known, they had a quite striking history and a distinctive character of their own, which marked them out even among the quiet families of gentlefolk that are the glory of Scotland as they are of England. Since they emerged into clear history they have been merchants, lawyers, clergymen, soldiers, in their successive generations; always honourable gentlemen of high character, men who feared God and honoured the king, so far as this latter was possible (which it was not always), and who served the highest interests of their country as they saw it in seeking the prosperity and godliness of the common people.

In the more obscure records of earlier times their ancestors are traced back to an Alexander Balfour of Inchyre, who was Cellararius (i.e., the official in charge of the cellar) to King James IV. of Scotland, and held lands in Fife, as well as this office in the Royal Household, 20 years before the battle of Flodden. His grandson, James, became a minister of the Reformed Church, and was a lifelong friend and supporter of his cousin, Andrew Melville, the great Scottish churchman upon whom Knox's mantle had fallen. After adequate experience in country parishes, he came to Edinburgh to be one of the ministers of St. Giles (1589), and took an active part in the great battle then being waged between the Church and James VI., the "wisest fool in Christendom," in his attempt to force Episcopacy on

Scotland. In the course of the conflict, he had to flee more than once from the wrath of the king, and he was one of the eight ministers summoned to London in 1600, nominally to discuss the ecclesiastical situation, but, as soon appeared, to be bullied and browbeaten, to see if their opposition could not be broken. One of the favourite methods of punishment threatened when the king became exasperated was to order that they should be separated and be sent, each, to live with an English Bishop. This they absolutely declined to do, declaring that they would rather submit to imprisonment or banishment than do it. The Bishops, on their part, were equally unwilling, and the King's ingenious device for making both parties uncomfortable was frustrated. Later Andrew Melville was carried off to the Tower. The other seven were sent home to Scotland, but were forbidden to return to their congregations, and in their various places of sequestration, they had this for their consolation, as the historian of the Balfour family says, "that in London they—alone in their opinions—had stood for the rights pledged to the Church of Scotland, and they did not quail, nor surrender anything for fear of men."

After James Balfour's death in 1613, the family estate of Inchyre fell to his younger son, Andrew (1587-1624), also a minister. His son again, James (1619-1688), was an advocate of repute, who lived a quiet and prosperous life in most turbulent times, and he was succeeded by another James (1652-1713), who turned aside from the hitherto prevailingly clerical character of the family, and became a merchant. In this career he had much success, until he became a Governor of the Darien Company and embarked much of his fortune in it. It may be doubted whether the project for a Scottish rival to the English East India Company would, under the most favourable circumstances, have succeeded. Scotland was

too poor, and too little trained to the management of great mercantile affairs. But in any case it never had a chance in face of the fierce and unscrupulous opposition of the English Government, incited by English capitalists, who trembled for their gains, and tried then to destroy Scottish commercial enterprise as they a little later destroyed Irish trade, and thereby mainly brought to England its Irish heritage of woe. When the Darien Company failed, disaster spread throughout Scotland, and among those who were broken in heart, if not wholly in pocket, by the great disaster was James Balfour. Though come of a conspicuously long-lived race, he died two years after the bubble of this ill-fated enterprise burst, at the comparatively early age of 50 or 55, leaving his affairs in such a doubtful state that his son, yet another James (1681-1737) was in doubt whether to accept the responsibility for his father's debts, which would lie upon him if he served himself heir to the estate. Encouraged by his mother, he took up the burden and carried it with success. Among his father's more solid ventures were glass works and soap works in Leith, and these remained to him after the Darien wrecks had been cleared away. There was also a ship-building yard; and he, removing to a house in Leith attached to the soapwork, devoted himself to his father's business with success.

Up to this time, the Balfour family had not yet become Lairds of Pilrig. It was this son of the Darien Chairman who bought the house and lands ever since connected with the name. He evidently prospered in his various ventures, but it was an unlooked-for piece of good fortune which enabled him to take the step. In 1707 the English Government, anxious to prepare the way for the union of England and Scotland, promised to pay a considerable sum to the shareholders in the Darien Company. James Balfour received his share of

this, and in 1718 he bought from the Lord Rosebery of that time the property of Pilrig, which then lay in the country between Edinburgh and Leith, bounded on the north by the water of Leith, and on the south by Leith Walk. The family, when it came into possession, consisted of the parents and eight children (six boys and two girls), and in Pilrig House nine others were born, so that the first Pilrig household included the more than patriarchal number of 17 children.

Of all James Balfour's "forbears" this, the first Laird of Pilrig, is the nearest to him in calling, appearance and outlook upon life. In early life in 1698, when he was seventeen years old, he experienced what would now be called conversion to God, and a pathetic little record of it has come down to our day in the Pilrig Charter Chest. It runs: "I gave myself up to the Lord, and did engage to be His upon Sabbath ye 7th day of September, 1698 years: and so do write this down that it may remember me of it, so that I may walk answerable to my engagements, serving the Lord and trusting in His name; that it may be an answer to Satan the tempter, when tempting me to draw back from God the Lord my Lord's way, that I am not my own, but bought with a price, and also an answer to the world and the lusts of the flesh, those carnal pleasures, and it may be a witness against me, if I make not answerable to my engagements. This I subscribe with my hand, Ja. Balfour." So the tone of his life was set, just as that of his descendant was, when he wrote in his Bible more than 200 years later: "I yield myself in an act of fresh consecration to God—in His strength—this 10th May, 1910. James Balfour," and again: "Renewed for service 10th February, 1913. J.B."

Like his, too, his life throughout was consistent with this resolve. He was always a man who took God into account in what he did. He has left a memorandum

containing an outline of the religious instruction, primarily in the Bible, and secondarily in the Shorter Catechism, which he set a-foot in his own household, and which he commended to his children and his servants. But for the old world spelling the following passage might have also been spoken in these Southern lands, then in unpeopled savagery, by his descendant, the eloquent and impassioned advocate of Bible reading in State Schools. He says: "You live in a land of light where the Gospel is preached and the glade tidings of salvation are published, wher the scriptures of the old and new testament, which are the word of God, are translated into our own language. Wherfor it is your indespenable duty to learn thes scriptures, to be frequent in reading and meditating on the same, that you may know how to behave yourselves in this world, so as you may have the well grounded hopes of being happy in the world to come." Again, "You need not want time to read the scriptures, learn your Catechism, and to seek God in prayer . . . I would have you take some time every morning and evening for this purpose, and particularly I recommend it to you, to rise as early on the Lord's Day as you do on other days of the week, and apply yourself seriously to thes duties." To his son James, too, who had shown special aptitude in philosophy, and was destined for the Legal profession, when he was leaving Pilrig for Leyden University, he wrote a letter of advice which reveals him as a man whose first and great anxiety for his children was that they should "walk in the truth."

Apparently the desire of his heart was given to him, for when the Leyden student succeeded him as Laird of Pilrig (David Balfour's Laird) he and his family remained throughout the brilliant but sceptical and superficial 18th century, which his long life almost completely covered, steadfast to their father's faith both in politics

and religion. In the one domain, they were all strong Whigs, or Liberals, as we should say now; and in the other, they were faithful and God-fearing members of the Church of Scotland, men over whom the Scottish "enlightenment," represented by David Hume and his friends, had apparently no power. Indeed, the second Laird himself wrote a reply to Hume's *Principles of Morals*, which the great sceptic thought worth defending himself against, and he was the successful candidate against Hume for the Chair of Moral Philosophy in Edinburgh University. Of course, nobody now, and few even then, thought Balfour the equal of Hume in intellectual power; but he represented the steady traditional religion and ethics of the Scottish people; and, seeing that very few ethical students since his time have found Hume's system of ethics adequate, it may well have been that the University was none the worse of having lost the services of the great awakener of Europe from its "dogmatic sleep" in philosophy.

That the family was not wanting in courage of the highest sort, was shown, not so much by the fact that there was in the connection more than one soldier who distinguished himself, as by the death of Lewis Balfour, uncle of the Rev. Lewis Balfour, Stevenson's grandfather, and the son of the second Laird of Pilrig. He was intended for the army, but was debarred, probably by colour blindness. He then became a sailor, and on his retirement from active life he lived in his brother's house. In 1807 he went to bathe in Allan Water, with the nephew of his host and another lad, neither of whom could swim. Diving into a deep pool, he took cramp, and when his companions wished to attempt his rescue he resolutely forbade them, and calmly sank to his death. That is a memory which any family might be proud to cherish.

Throughout the 18th century the Balfour family grew

and multiplied, and by intermarriages became connected with many families of good birth, and many of their blood and connections made names for themselves as soldiers, professors, lawyers, and merchants; but for our purpose further dealing with them is unnecessary. With the last quarter of the century we come upon the immediate ancestors of James Balfour. The third Laird, John Balfour, had three sons, James (1774-1860), a Writer to the Signet, who succeeded him in Pilrig; John (1776-1859), a merchant; and Lewis (1777-1860), Minister of Colinton, the grandfather of Robert Louis Stevenson. The second of these was the father of the Australian James Balfour. He was a merchant, as some of the Balfours had always been, and as his father was, and for many years he was prosperous. He lived in Pilrig Street, the main street of the new suburb which was beginning to encroach on Pilrig House lands, and there was much coming and going between the two households, so that the connection with the ancestral home was always vividly felt by all the family in Pilrig Street.

John Balfour, though quick in speech and active in gait, was a quiet, undemonstrative man. He took the more earnest side in the great religious conflicts of his time, but never expressed himself in any expansive religious emotion; but by uprightness in business, by earnest attention to the ordinances of religion, by kindness and courtesy he claimed for himself a place among the many devout but silent servants of God who are by no means the worst kind and who are specially plentiful in Scotland. In a funeral sermon preached by Dr. Blaikie, it was said that up to the end of his long life he was always, morning and afternoon, at his place in Church. He was twice married, his first wife being Helen Buchanan, daughter of Thomas Buchanan of Ardoch. Of this marriage three sons were born: John, who went to America and took up land there; Dr.

Thomas Graham Balfour; and Buchanan, who prospered as a merchant in London for many years, but, like his father, fell upon evil days in his old age.

Dr. Graham Balfour had a very distinguished career as an Army surgeon. He entered the army in 1836, and was immediately gazetted to the staff, in order that he might undertake the statistical work of the Army Medical Department. For four years he toiled with singular acuteness at this, at first, uncongenial employment; then in 1840 he was gazetted assistant surgeon to the Grenadier Guards. Later he was again given statistical work, and continued in it for the remainder of his military career. In 1855, when Sir John McNeill and Colonel Tulloch reported the total breakdown of our commissariat, transport, and hospital system in the Crimea, and came into conflict with the Horse Guards in consequence, Dr. Balfour stood valiantly by them, and was appointed Secretary to the Commission which, in 1858, revolutionised the Army Medical Department and supported Florence Nightingale in her great work of training hospital nurses. He was elected Fellow of the Royal Society in 1859, and Fellow of the Royal College of Physicians in London in 1860, and in 1887 he was appointed Hon. Physician to the Queen. In 1873 he became Surgeon-General and was placed in charge of the great Military Hospital at Netley. He died in 1891, and left one son, Graham Balfour of the English Education Department, the author of the life of Robert Louis Stevenson. The present writer had the pleasure of meeting Dr. Balfour in 1869-70, and still remembers the courteous kindness of the handsome and stately, and then famous, man.

In 1825, nine years after the death of his first wife, John Balfour married Roberta Gordon, daughter of Captain Robert Gordon, of Invercarron, the Hon. James Balfour's mother. To her own children, when they

came, there was added to their Balfour inheritance a different strain of blood, which brought with it a new Celtic gaiety and vivacity of temper, and a heritage of memories quite equal, if not superior, to those which came to them from the Balfour side. For Roberta Gordon's ancestry can be traced on her mother's side to the famous family of Munro of Foulis, which goes back authentically to Hugh Munro of Foulis, who died in 1101. At Bannockburn, in 1314, the then head of the family fell; his son was killed at Halidon Hill in 1331; while the 14th Munro of Foulis died at the battle of Pinkie in 1547. It is from him that both Barbara Gordon, mother of the late Principal Rainy, and her sister, Roberta Gordon, the mother of the Australian James Balfour, were descended. As has been said, "In every one of their generations the Munros of Foulis have been intermarried with many of the best families of nobility and gentry in the North of Scotland. Moreover they were brave in war, for in the 17th century there were three Generals, eight Colonels, five Lieutenant-Colonels, eleven Majors, and about thirty Captains, all Munros of this family. Further, they were known for their high standard of religion and morals. One of them, Sir Robert Munro, 27th Baron of Foulis, was noted for the countenance he gave to divine worship both in public and his family, and for the regard which he always expressed for the word of God and His ministers. Sincere in his friendship, and full of compassion even to the meanest of those about him, he was remarkable above most men for his activity in the discharge of any office of friendship where he had professed it, and for his great exactness in the performance of his promises. He, like the first Laird of Pilrig, seems to have lived again in these respects in his Australian descendant.

When Roberta Gordon undertook the task of mother-

ing John Balfour's three elder sons, whom we have just mentioned, it seemed as if she would need all her ancestral bravery; for then, as now, there were not wanting those who suggested to the motherless boys that a stepmother must necessarily be a tyrant. Thereupon they held a council as to what course they should pursue, and on Graham's motion they decided that they would give her one fair chance, and try first upon her "the effect of kindness." If that failed, sterner courses would be adopted. But, as the author of the monograph on the Baltours of Pilrig says, "When the best, and truest, and most motherly of women arrived and took the reins of the household, the little lads found that no severe methods on their part were required, and long as Roberta Gordon lived, and that was to a good old age, she found her stepsons as loving and loyal as if they had been children of her own. She had five children of her own: Robert (born in 1826), who became a Minister of the United Free Church of Scotland, and Moderator in 1904; Hugh, an Army Surgeon, who died young, invalided from India; James, who later came to Australia; Jane, who married her cousin, Dr. George Rainy; and Helen, who died unmarried in 1906, after a long period of invalid life.

This was James Balfour's ancestry, and he manifestly had in his veins some of the best blood of Scotland; but he never made any parade of the fact. I have no doubt he valued it, as who would not? But even his more intimate friends, those who knew him for nearly half a century, will probably learn these facts for the first time from these pages. What he chiefly loved to recall in regard to his forbears was any instance he knew of their steadfast adherence to piety and godliness in times of persecution or of moral and religious indifference. Further, he was aware, as all his countrymen should be, that, among the masses of Scottish people especially,

there were many peasant and middle class families, of whom no record has been kept because of their obscurity, in which the same tradition of strenuous godliness and piety and courage had been upheld for generations in less favourable circumstances. He, therefore, valued every man for what he was, and seemed to have less difficulty in finding common ground with true manhood in any rank of life than almost any one whom I have known. It is not, therefore, because of any supposed superiority that his ancestry has been dwelt upon. It is mainly to show, in a case where proof can be had, how excellent the material is of which our Australian people has been built. Each of these waves of true and strenuous life left their impression. Each of them washed up some treasure which enriched the succeeding time. So when we remember them we learn how deeply-rooted out best life is in the best life of the old world.

So much for heredity: now we must turn to the environment, the time and circumstances in which James Balfour was born and brought up. These were specially favourable to the development of character. In 1830, when he was born, the latest and greatest of all Scottish ecclesiastical revolutions was gathering to a head. In most lands in modern times ecclesiastical revolutions do not, as a rule, draw into themselves the thought and passions of a whole people; but in Scotland, where the Church has been more thoroughly a spokesman for the nation than elsewhere; where political liberty has found in the Church its most courageous and outspoken defenders, ecclesiastical revolutions can still stir "the most passionate people in Europe," as the Scotch have been called, to the deepest depths of their nature; and they were then so stirred. The question that had roused them was the old one of the rights of the Church as against the State. From the time of the Reformation the Presbyterian Church had been the State Church

of Scotland, and in its earlier days had had to fight hard for sufficient freedom from State interference to enable it to develop as a religious organisation, taking its direction in spiritual things only from the Holy Scriptures and its own interpretation of the will of God as found therein.

In the days of James VI. of Scotland and I. of England, many churchmen had endured persecution rather than receive their Church polity from the King, and their stubborn loyalty to the spiritual rights of the Church had gained for it in Scotland an independence which was unparalleled elsewhere, and which it highly valued and never willingly let go. This was confirmed to it by its latest charter, the Revolution Settlement after the coming of William of Orange. But in the 18th century (the rationalistic century *par excellence*) religion fell, in Scotland, as elsewhere, on evil days. Many of the rights of the Church, consequently, fell into abeyance, and gradually the appointment of Ministers came into the hands of the heritors, the Presbyterian landed proprietors of the district. In 1712 an Act of Parliament restored Patronage, as this secular nomination by heritors, when members of the Presbyterian Church, was called; but the body of the Church still insisted that there should be a call by the elders and the consent of the people, and for some 15 years the Assembly did not dare to disregard the popular feeling. But then it did, and, when Presbyteries refused to ordain without the call of the Elders and the consent of the people, it superseded the Presbyteries by special committees sent out from the Capital with authority to ordain. Still later, in 1731, the Assembly took from the Presbyteries the power when appointments devolved upon them, of entrusting congregations with the right of election, and it conferred that right upon heritors, if Protestant (not as formerly, if Presbyterian) so that

laymen not even members of the Church might appoint ministers.

All through the 18th century things took this downward course, and, so long as the so-called Moderate Party ruled, all active opposition was stifled by objectors being driven into secession; but in the later decade of that century the traditional evangelicalism of the Church, aided in some degree by the preaching of Whitefield and Wesley in Scotland, and still more by the general revival of religion in England which Methodism brought about, reasserted itself and gathered strength, so that it could no longer be trampled under foot. Gradually the Moderate yoke was broken, and when the Assembly tried in the 19th century to override the Presbyteries and to ordain men by special Committees, calling in the aid of the soldiery when resisted, the Evangelicals obtained a majority and refused to perform spiritual functions such as ordination at the bidding of the secular power, though they freely admitted that the secular endowments of any parish where the Patron's nominee was rejected by the Church was at the State's disposal. Thereupon an appeal was made in a variety of actions to the Civil Courts of Scotland, but they decided that the Church, being established by law, must ordain at the Patron's demand if the presentee had fulfilled the statutory and external conditions of appointment, however much the people objected, or however little power he had to instruct in religion. After ten years' strenuous conflict, in which the finest minds of the country took part on one side or the other, the Law Courts were sustained by the Government of the country. Thereupon five hundred ministers, the evangelical majority of the Assembly, resigned their churches, manse, and stipends, and formed a Church of Scotland, free from this tyranny of the State. James Balfour was present with his mother at that great historic scene,

and he always twitted his brother, who preferred to play cricket on the decisive day, so that the great memory belonged to him, the mere man of business of the future, instead of to the future minister and moderator.

Nearly 60 years later he described the impression it all made upon him, in a speech delivered in 1900 at the General Assembly of the Free Church. In Scotland, union with the United Presbyterian Church was near, and with that in view he spoke as follows:—"While rejoicing in union, and looking forward with much delight to your proposed step, I would recall with gratitude the days of my boyhood in this beautiful city of Edinburgh, my own romantic town, a city I have never seen approached in picturesqueness in any part of the world. I was present in St. Andrews' Church with my mother on that memorable 18th day of May, 1843. I saw the heroic band arise in obedience to conscience and relinquish all—not merely their churches and manses and stipends—but what was to many of them even more hard to part with, their connection with a great national Church, in which they had been reared, around which their affections had clung and which they held dear to them as the Holy City was to the Jews of old. They voluntarily gave up all this, their status as ministers of the Church established by law, they gave up prospects for their sons and daughters; nay, more: they went out not knowing whither they went, for it seemed a very enthusiastic dream to suppose that they would all be provided for in Scotland. Many of them thought of the Continent where their fathers had found refuge and sphere in days of persecution, others of America; but that all should remain here was not credible. Yes, and amid the cheering crowd that followed the 400 and odd ministers from St. Andrew's Church to Tanfield Hall, I remember the faces of wives and daughters of the Manse, with tears streaming from their eyes, when they

thought of all the trials and difficulties that awaited them. But do you think they grudged the steps their fathers and husbands were taking? No; assuredly no. Their faith overcame their fears, and they were ready to encourage with words of cheer and hope those who were forsaking all. It is a day never to be forgotten. It proved to the world that there was faith in the earth. It was the greatest act of self-sacrifice and heroism that this century has heard of, and I praise God that I was brought up amid these scenes. Of course, there were feelings stirred and things said and acts done which we all regret now. In what movement is *all* right and true? But withal, those were days of power and quickening. God's spirit moved over the whole land. Evangelical religion was immensely strengthened, the generosity of people not wealthy was marvellously shown, and this Church has become the heir to great deeds. Why do I refer to this? We have among us a new generation, different difficulties, fresh paths. Union, not disruption, is what we are providentially called to: but let us thank God that there were men in the past prepared at all hazards to do their duty, leaders like Chalmers, and Cunningham, Candlish and Guthrie, but also the rank and file not less devoted, not less heroic. Whatever, then, this Church may be called to, and all the more that she is going to unite with another Church having her own great traditions, let the men of this generation show themselves worthy of the great history of their Church, by self-sacrifice and by devotion to Him Who is their Head, their King and their Redeemer."

This magnificent testimony to the power of conscientious conviction and the reality of religious faith had a tremendous effect upon the people. The sufferings of the ministers and their families touched their hearts;

while the preceding discussions as to the necessity of spiritual qualifications in ministers, and the true nature of the Church, had made clear to the people what spiritual religion meant. The result was that not only did they provide money with the most astonishing liberality for the building of churches in almost every parish, and the establishment of colleges, but they entered, as even the people of Scotland had seldom done, into the true spirit of Christianity. A vivid flame of pious emotion swept over the country, transforming family life in multitudes of households, and in some cases transfiguring it. So intense was it that some devout Christians even feared it. The father of Clerk Maxwell, the great scientist, a worthy and pious elder of the Presbyterian Church at this time, placed his brilliant son under the care of Dean Ramsay, and had him brought up as an Episcopalian lest the fire should touch him. Such precautions against too excessive zeal in religion usually destroy vivid faith; but in this case, possibly owing to the rise in the general tone of religion which the evangelical zeal brought with it, Clerk Maxwell became, and remained, a convinced evangelical Christian of the Anglican type. Where no hindrances were placed in the way, there arose a corporate and family piety so sincere, so self-denying, so eager to do the will of God in all things that those who were swept into the new movement received a special impress, a signature of thoroughness in their religion, which distinguished them for life. They had about them always a special air of having lived when great deeds were done; and, more than either of the succeeding generations, that generation seems to have found it easy "to seek *first* the kingdom of God and His righteousness." It was in 1843 that the great crisis came, and it was in the fifties that the great influx of immigrants came to Australia and New Zealand. No greater gift came to

these new Southern lands than those ministers and laymen of the Scottish Church, who, dominated by the new spirit, then cast in their lot with us. They were not numerous enough to leaven the whole lump, but they formed a conspicuous health-giving element wherever they came, and they helped the men of like spirit who came from other Christian communions to rescue the Australian settlements from that exclusive devotion to material interests which is the most dangerous of all the temptations to which new countries are exposed.

Besides his endowment from heredity, therefore, James Balfour received high endowments from the environment of his early life. His father and mother and the majority of his kin, on both sides, though by no means all (the good people are never all on one side in such cases) were convinced and enthusiastic supporters of the evangelical movement; and Pilrig Free Church was one of the earliest and best equipped of the new Free Churches which sprang into existence all over the country. Dr. Blaikie, so well known in later years for his sympathy with the working classes, his genial editorship of several magazines, and his unwavering attachment to evangelical doctrine, was the first minister; and he gathered about him as a Session a number of young professional and mercantile men who were mere embodiments of the new spirit. It was by such influences that James Balfour's character was shaped, and under these he became and remained to the end of his life a thorough, joyous, unwearied servant of Christ, for he "needs must love the Highest," since he had *seen* it.

CHAPTER II.

EARLY LIFE.

When James Balfour was born into the family in 20 Pilrig Street, there were, as has already been said, three half-brothers and two brothers. The former have been spoken of in the previous chapter; but they were so much older than he that they were already leaving home to begin their independent life when he was still a child; consequently, they did not form any vital part of his surroundings as he grew up. Robert and Hugh were his elder contemporaries, and Jane and Helen, the sisters, were slightly younger. Robert was his lifelong friend; but their lives were spent on different sides of the world, and they came little in contact in later days. In childhood there was the usual admiration for an elder brother; but Hugh, his immediate senior, exercised a kind of fascination upon James. He seems to have been a robust and lively boy, who was more ready to indulge in dangerous or troublesome escapades than either Robert or James. The latter, being somewhat fragile as a child, seems to have shared his sisters' tastes and games for a considerable period, and Hugh's more adventurous disposition made him a kind of wonder and a hero to his more timid younger brother. All his life he loved to tell stories of Hugh's doings. Finally, the latter became an army doctor and went out to India. There he fell ill seriously, and in a year or two returned home to die, while still in the first flush of his youth. His death occurred after James himself had left home, but the pathos of his return to the loving care of his mother and the full and happy confidence in God in

which he died was often the subject of James's conversation, even after Hugh had been 40 years in his grave.

But the great influence of his early years was that of his mother. I have already quoted what Miss Barbara Balfour-Melville said of her character. She calls Mrs. Balfour "the best and truest and most motherly of women!" After her death another friend, the Rev. Wm. Taylor, said of her: "She was simply unique. Never did I know one who even approached her in that unfailing kindness and desire and self-sacrificing effort to promote the comfort and the well-being of all with whom she was brought into contact. Yet this was conjoined with a strength, and firmness of Christian principle that distinguished her from some who are merely kind, and nothing more." Consequently, her children were born and cradled in loving kindness—not in good-natured kindness, a very different and much lower thing. The strenuous and aspirant piety of the time pervaded the household; but any elements of rigidity or harshness there might have been mingled with it were rendered innocuous by the calm charitable outlook of the wise, quiet mother, whose influence, though never obtrusive or dictatorial, was assuredly dominant throughout her long life.

What she was to her son James was told by him in the speech delivered in 1900 to the General Assembly of the Free Church of Scotland, to which I have already referred. He said: "I claim some right to say a word in connection with the scheme for the Highlands and Islands. I have a large share of Highland blood myself. My mother—and what I am indebted to her for no tongue, however eloquent, can tell—was a true Highlander, born in Sutherlandshire, Gaelic her native tongue, a descendant of the Munros and the Gordons. She was herself a true type of the best Highlander—hospitable, sympathetic, warm-hearted, gentle, generous, enthusi-

astic, overflowing with kindness. One of her step-sons said of her (and you know a step-mother is not always much beloved), 'If ever there was an angel on earth, it was my mother.' If anyone should love the Highlands, I should." Even in old age, when not her children but her grandchildren were romping about her, it was good to feel that atmosphere of kindness, and to see her put aside petulance and passion with her slow, wise smile. To the later generations she seemed the very embodiment of all that was Christian and to have no small measure of that healing power which issues only from lives that are hid with Christ in God.

In James' earlier years his father was very prosperous, and there was much coming and going of young people, and no stint of innocent gaiety. The boys went to school at the Edinburgh Academy, the then new school of which their father was one of the projectors and shareholders, and which has for nearly a century now been the most formidable rival of the famous Edinburgh High School. Two of his class-fellows, at least, James Clerk Maxwell and Lewis Campbell, rose to fame, one as a physicist of rare power, the other as a Greek scholar and professor. He himself, partly owing to a somewhat delicate constitution, reached no more than the average standard. His two elder brothers had gone to the University of Edinburgh, the one to prepare for the Theological Faculty, and the other for Medicine. He, too, attended lectures for a time; but his persistent delicacy barred his way here, too, and finally it was decided that he should adopt the mercantile career, in which so many of his family had been engaged.

Balfour's first mercantile position was in the office of the City of Glasgow Assurance Company, of which his cousin, Robert Balfour, of the Pilrig family, an accountant, was manager in Edinburgh. This appointment had two great advantages: it brought him mercan-

tile training of a high class, and it brought him also more decisively under the influence of his cousin, 12 years his senior, who was one of the young Free Church Elders in whose life and character the new impulse and the lofty aspiration of the time found expression. His special gift was the power of dealing with young men just entering upon life. He sought them out, invited them to his house, and helped them, where that was possible, to cast in their lot decisively with the Christian cause, attracting them by a wise brotherly kindness which avoided all appearance of compulsion. Under this influence whatever was wanting to James Balfour's decision in the highest things was supplied, and he devoted himself then with a strength of purpose which never wavered throughout his long life to the same gracious ministry among young men by which he had benefited. Many young Australians heard in later years of Robert Balfour, of his power over young men, and of the grief that came into many lives on that tragic day in 1869, when he and his eldest son were buried together in one grave. In the end of 1848, wider mercantile experience became advisable, and James Balfour left Edinburgh, with all its rich family associations, for London, and entered the office of his half-brother, Buchanan, then largely engaged in shipping and marine insurance, the firm being agents for the General Screw Steam Shipping Company.

To most young men who have not sapped the foundations of faith and morals by the petty immorality of country and provincial towns, this change from home, with all its protections and sanctities, to the appalling loneliness of a large city is a distressing and dangerous time. In lodgings, they meet with young men of a type they have never before imagined, men whose pride it is to profess intimate acquaintance with all the evil mysteries of a great community. About them they see

masses of people, greater than their native places contained, absolutely ignorant of religion and disdaining everything that savours even remotely of godliness. Unprepared to plunge into all this, they hold back from their fellows and fall into melancholy isolation, unless they are religious enough to seek out a Church and enter into its fellowship and open the door of their hearts more widely than ever before to the great Companion who has been waiting from their birth for the favourable moment to enter in. In time, the melancholy isolation becomes intolerable, and the poor harried soul listens to the jovial voices it has hitherto shrunk from, and plunges into doubtful company, and becomes, in the end, one of the great godless army the members of which at first dismayed it. But, brought up as James Balfour had been, and fortified by the decisive influence of his cousin, he never seems to have staggered or even wavered in his strange new circumstances. It is true that he was singularly favoured in being able at first to live with his two elder brothers, Buchanan and Graham, and he always had their homes open to him. But he went straight from the vivid Christian life of Pilrig Free Church to the vivid life of Regent Square Presbyterian Church, London, and he does not appear to have felt London as a temptation at all. Yet he felt it. In a diary which he wrote during his voyage to Australia, he shows that he did, and that he found the true remedy. He says: "A friend was what I most desiderated when I first arrived in London. Real friends I afterwards got there. However, in that very beautiful lecture (II.) of Dr. Hamilton in "The Mount of Olives," called "A Present Saviour" (which I re-perused the Sabbath before last), he shows that the Christian need never feel lonely, whether he be in Patmos, like John, or in Bedford jail, like John Bunyan, or on the sea, like Paul. 'Lo, I am alway with you.' And another thing that

takes the sting from the feeling of loneliness is that in communion with God you can feel very near your own friends. What Halley found delight in I can also sometimes feel comfort in, viz. : Presenting petitions for friends, for those I love, to the prayer-hearing God."

Supported in this way, his sojourn in London seemed to him a boundless opportunity for work, both secular and ecclesiastical, and he threw himself into both with the keenest zest. Regent Square Presbyterian Church had been built by those whom the zeal and eloquence of Edward Irving, the early friend of Thomas Carlyle, and the father of Professor Irving, of Melbourne University, had gathered about him; and it was one of the finest of the less ancient of London's ecclesiastical buildings. Here Irving had ministered till he gave himself up to the influence of those who were supposed to "speak with tongues" in the Apostolic manner, under the influence of the Holy Spirit. Arraigned by the Presbytery, he had adhered to what they considered his errors. He was consequently deposed from the Ministry of the Presbyterian Church. He then went on to become at least the nominal founder of the Catholic Apostolic Church, and the minority of the congregation were left to face the heavy debt on their magnificent church, and to find a successor who would carry on their proper work at Regent Square as a Presbyterian congregation. Irving's first successor was Mr. McMorland; but after four years the church was again left vacant, and then the Rev. James Hamilton was called. He was a thoughtful, genial, many-sided man, who united in himself some of the best qualities of the various schools of thought then existing in the Church of Scotland. He was, moreover, singularly friendly and conciliatory in his disposition. He had not the sheer intellectual power of Irving, but neither had he his shattering aberrations, and he had a warm evangelical gospel to preach. Under his care, the

congregation slowly gathered strength. In 1849, when James Balfour came to London, Regent Square was a power, and it had become the spiritual and social home of many young Scotsmen engaged in business in the city. A pastor so thorough and watchful as Dr. Blaikie was, we may be sure, would not permit any of his young men to go to London without providing an introduction to a Presbyterian minister. Consequently, though there is no record of it, we may assume that James Balfour was duly provided with an introduction and warm recommendation to Dr. Hamilton. In any case, he entered into the most friendly relation with his minister, and received from him impulse and impression which never left him. Many and many a time, in the far-off Australian bush, on the many walking tours he took with young men in after years, he would tell of his love and admiration for Dr. Hamilton; and he always had by him some of his books to give to those who needed to be attracted to the religious life.

Another introduction that he then received had a decisive effect upon his future career. His uncle, Professor Harry Rainy, of Glasgow University (the father of the Rev. Principal Rainy) gave him a letter to Mr. Hugh M. Matheson, a member of the great firm of Matheson and Co. As it happened, Mr. Matheson became an Elder in Regent Square Church a few months after James Balfour came to London, and was brought a good deal into contact with him in the work of the Church. He thus came to know him well, and, when an opportunity occurred later, he showed what a high opinion he had formed of him. But, besides being powerful to help him, Mr. Matheson, by his strenuous and self-denying Christian living, set him an example of how a man might serve Christ in a mercantile career; and he enriched the younger man's life by a warm friendship which never wavered until his death.

But the first thing James Balfour had come to London to do was to learn business. He was in his elder brother's office, and he might have presumed upon his relationship, so as to make it an excuse for slacker work than would be tolerated in others; but such presumption never even tempted him, and there are various indications that he worked hard and successfully during the three and a half years he was in London. In one letter, a proposal of his father's to take him into the business in Leith is mentioned, though he was only 20. But for various reasons, mainly that the commercial changes of the times were unfavourable to Leith as a centre for a business, that did not seem to him wise.

Another project did attract him. He heard from his cousin Robert, in whose office he had been in Edinburgh, that the City of Glasgow Insurance Company purposed establishing a branch office in London, and he advised him to apply for the position of agent, promising to support his application. Mr. Matheson, too, took the warmest interest in the matter, and wrote to one of the Directors on Balfour's behalf, when he sent in his application. In a letter to his mother, he says: "I thought it would be a very nice thing indeed, for, although at first the remuneration would be small, it would increase; and the employment is a nice one, without any speculation or risk on my part." After narrating what he had done, and what had been done by others on his behalf, he adds very characteristically, "I hope I may succeed; and, if it is for God's glory, I may feel sure of it. If not, then I am better without it. That is, at any rate, the way I ought to feel, and I ought to seek more and more to acquiesce in His will who doeth all things well." Here we have the beginning of that entire confidence in the providence of God in the individual life which became so marked a feature in his later religious life. There is also here that honesty

in dealing with himself which made his character so attractive. Evidently he felt in himself something of a young man's tendency to resist the frustration of his hopes even by Providence, and so when he might be thought to be claiming that he had fully made God's will his, he scrupulously indicates that that was what he was reaching out towards, but had not yet attained.

But he did not get the appointment. Either another was chosen, or it was not settled when the Australian opportunity occurred. In January, 1852, he writes: "I don't know when I shall hear about the agency, but it may be some time yet." In any case, that business men of the calibre of Robert Balfour and Hugh Matheson thought him fit for such a position, notwithstanding his youth, is a proof that he had profited beyond most in the preparation for his worldly calling, and that his character was such as to inspire confidence in his energy. Meantime, he had made friends chiefly among those young men in Regent Square who were interested, like him, in the work which the congregation was prosecuting with much energy in Somers Town, a much neglected part of the huge city. He was also an energetic and much valued member of the Regent Square Young Men's Society, in which he gained that power of eloquent and incisive public speaking which distinguished him later.

One who has survived all his companions of that time, Mr. J. M. Grant, gives, in a letter written to Miss Balfour after her father's death, a welcome glimpse of his life in those days: "We (J. T. Maclagan, James Balfour, J. R. Smith, and I) very frequently had tea on Sunday afternoons in each other's lodgings, and it was then your father's orthodoxy and religiousness were very noticeable. We were all as different in character as we well could be; now, I often wonder how we kept together so well. But very few and very small things

keep young men together, and going to the same church, teaching in the same Sunday School, and being all strangers in London and exiles from our native land, these common interests were quite sufficient to hold us together for some years. Somehow, after we got our Sunday school duties over, a buoyancy of feeling seized us, and when taking our tea together there was some forgetfulness of the solemnity of the day, and probably there were more frivolous remarks made on that day than on any other; but it was always your father who brought us back to what we theoretically believed to be the orthodox state of mind, and we generally accepted his fatherly admonition pleasantly, because of the kindly twinkle in his eyes, which always meant you know I am right, but not because I am 'holier than thou,' for he would be the first to acknowledge that he was the greatest sinner of us all."

He was in fact, then as always, very human. He had pleasure in intercourse with his fellows: he was interested like others in the smaller things of life. He gives in one letter to his sister Helen a minute account of the rooms he shared with Mr. Maclagan, of his chairs and tables, his photographs and books, and winds up with the climax "We have an easy chair and a sofa! What think you of our luxurious habits?" He seems to have enjoyed social life too, for in that same letter he mentions dining twice with friends. In all things he was a "natural person," as Vasari says of the father of the great painter, Giotto. He differed from the average young man of his day only in his extraordinarily complete and apparently easy conquest over the temptations which beset young men in great cities. He was so steadfast in doing his duty to his employers in business hours, and in his leisure time so eager to do good wherever his hand could find it to do, that to do ill never seems to have occurred to him, and

when the time came for him to leave London there is evidence that he left lives the poorer by his absence. His friend Maclagan, a day or two after he had sailed to Australia, wrote to his mother telling her of his departure. In that letter he says, "Had you seen the marks of love and affection that have been bestowed upon him here, and heard the universal regret at his departure expressed by all who know him, I was going to say you might be proud of him, but I will say that you may well be thankful for him. Many of the young men have left our society, and several teachers have gone from Somers Town, but I never saw the same attention paid to any, and I never heard so many and so fervent prayers offered up for any as for James. We made him a corresponding member of the Society, an honour conferred on very few who leave us. At the supper given him, a paper expressive of our great regard for him was drawn up and signed by all present, and that meeting was closed with earnest supplications for his welfare. As for myself, I can sincerely say I know no one from whose society I have received greater benefit, and I trust I shall ever remember with gratitude the two months we lived together, for they were to me two months of great pleasure, and I trust great profit."

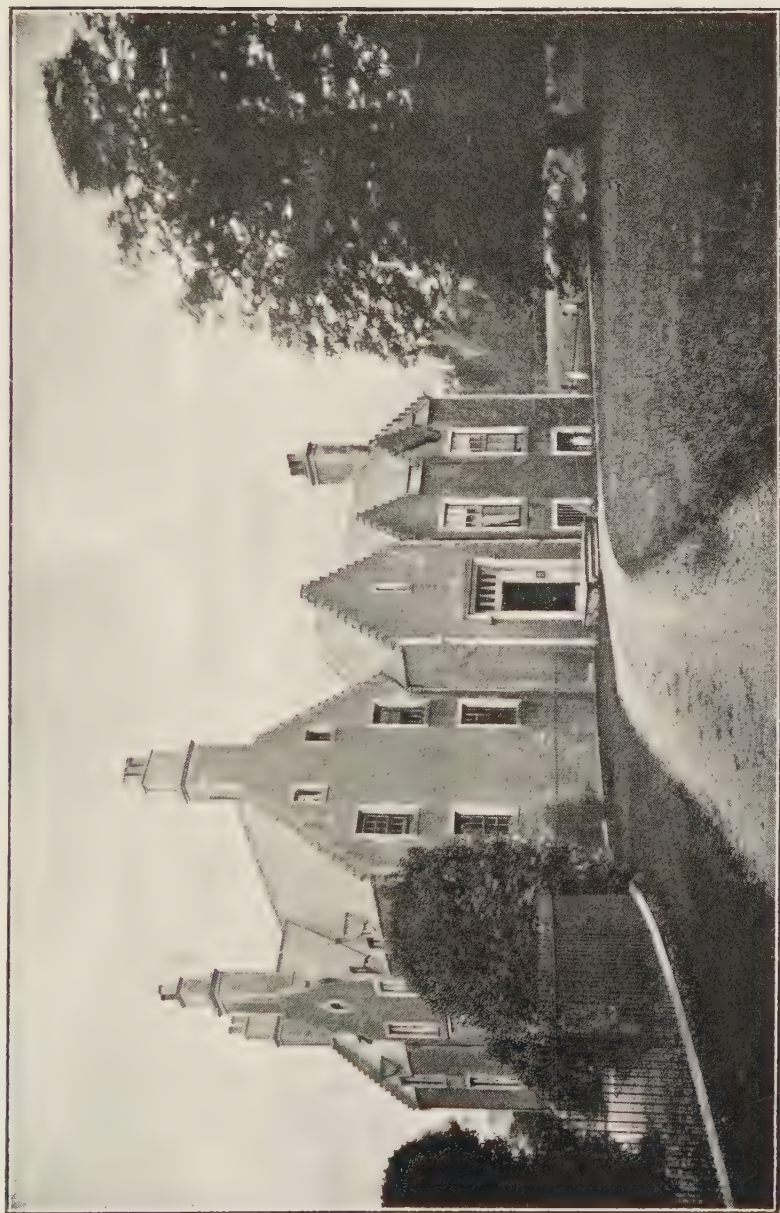
With his London life we may close the chapter of his earlier years. When he sailed for Australia he was just over 22 years of age, and he brought to our shores a rapidly developing character, an absolutely unstained youth, and a faith in the guiding providence of God, not only in the great crises of the world, but in the individual life, that never left him. In Edinburgh he had had, I imagine, the reputation of being a blameless but somewhat unenterprising, if not feeble, boy; and to those observers of his early life who did not know him later, it always remained a subject of half incredulous astonishment that he should have attained such a position as

he had in Australia. Few, I fancy, of his London friends felt that; for the keen strength of mind and body which distinguished him throughout his long life had begun to tell its tale.

CHAPTER III.

VOYAGE TO AND FIRST DAYS IN AUSTRALIA

As has been already indicated, it was on Mr. Matheson's recommendation and appointment that Balfour came to Australia. Among the first settlers in Victoria were the Henty family, the sons of Mr. Thomas Henty, a considerable landed proprietor and sheep breeder in Sussex. One of his younger sons, Edward, was the first settler in Victoria, he having established himself, in 1834, at Portland. His eldest son, James, had been his assistant in farming the property, but later joined the family banking firm of Henty and Co. Then he came to Australia. After much exploration in Western Australia, involving considerable hardship and adventures with the natives, Mr. James Henty gave up the idea of taking up land, and settled in Launceston as a merchant about 1834. But in 1851 he removed his business to Melbourne, and entered into negotiations with a Mr. Hart, for the purpose of founding a new firm to be called Hart, Henty and Co. Mr. Hart then went to London and approached the firm of Matheson and Co. with the suggestion that the proposed firm should act as their agents and correspondents. This the firm was willing to allow on certain conditions, one of them being that a clerk should be sent out by them to represent their interests, that he should receive the salary of £200 a year, and that in three years he should become a partner in the firm. With all the young business men of London to choose from (for at that time the wonders of the gold discovery made almost anyone willing to go



Pilrig House, Edinburgh.

to the new El Dorado), Mr. Matheson chose James Balfour, and offered him the appointment. Nothing had come of the insurance agency proposal, and he gladly accepted the offer and sailed on the 7th August, 1852, in the auxiliary screw steamer "Formosa," Mr. Hart being present to see him off.

In those days steamers which relied exclusively on steam, the steamships of to-day, were unknown; and the "Formosa" was really a sailing ship with full sailing gear, but possessing a screw which could be shipped and unshipped at will. Her steam power was intended to be used only when calms or contrary winds made sailing on her course impossible. She sailed from Southampton, and called at Teneriffe, St. Helena, and Capetown in the course of her voyage; but notwithstanding these delays, that at Capetown being nearly a week, the "Formosa" arrived in Melbourne in 70 days. In one of his letters of that time, Balfour gives an account of the dietary for each day, which shows that as to quantity and variety of food there was little to complain of. As to liquors, the provision seems to have been so lavish that it makes our more scrupulous habits in regard to intoxicants seem those of another age. He says: "Regarding out dietary on board, at breakfast we have tea, coffee, rolls, toast, bread, ham, tongue, chicken, curry, chops, eggs, etc., etc., varying a little of course. That is at 9 a.m. At 12, wine, bread, butter and cheese are put on the table. At 4, we have dinner, consisting of such as the following:—Soup, roast beef, or roast mutton, pork, fowls, tongue or ham, ducks, stewed beef, or Irish stew, sheepshead, chops, mutton pies, etc. etc. (but I cannot remember all, and it varies much), vegetables, wine, tarts of greengage, currant or cherry (preserved), jam tarts, plum puddings, and cheese, bread and butter, ale or porter, raisins and almonds, nuts, figs, prunes, and, after touching anywhere, fresh fruit, as

well as fresh vegetables and provisions. After dinner, wine, port, sherry, claret; and, on Thursdays and Sundays, champagne. At 7, tea and coffee. At 9, wine and spirits, hot water, nutmeg and lemon are put on the table." Yet, notwithstanding the fact that all this liquor was paid for in the passage money, there is no mention in the diary of excessive drinking as a feature of the voyage. But though the provision for the physical needs of the passengers was thus ample, he was not comfortable. He found his surroundings uncongenial. He did not smoke or gamble; and he had studious tastes which he tried in vain to gratify.

In a letter written on 1st September, 1852, 400 miles from St. Helena, he says:—"It is a strange thing to think that I am actually on my way to Australia—on my way without remedy. But I have every reason to be thankful when I consider all the circumstances and all the way by which I have been led. I have enjoyed good health on board, and, on the whole, have been very comfortable, but I don't like a voyage. There is something awfully unsettled. You cannot read very much—there is such interruption for meals and various other things. You cannot have intercourse with friends you love, and therein lies one of the very worst parts of the journey. There may be a few who are real Christians—but they may not do for companions, and the majority are not at all those with whom you can take counsel. . . . especially on Sabbath, when I most feel myself cut off from you and all the ordinances you enjoy. I can pray for the outpouring of the Spirit on you all. I can remember where you are at the moment, and ask for power to accompany the message you are hearing; or I can seek for my Somers Town scholars grace to attend to the message of the Gospel."

Again, in a letter dated 14th September, from Capetown, he says:—"I don't like the conversation of several

of the passengers. . . . There is not much piety amongst us—and we are deprived of outward ordinances. There is the more need for your prayers for me. However, I am not bothered by the passengers as I might be, and there are a few who are disciples of Jesus. But it makes one long to settle down again to be in the situation I am in. We have now got the longest and worst part of the passage over however. I hope God will raise up for me companions in Australia and friends who will fear Him, and be helpers of my faith and joy.” How entirely this longing was to be satisfied we shall presently see, but he had to endure for the present the frothy talk of a German unbeliever of the most pronounced type and some crude scepticism among the officers. This called out his testimony for the belief that was in him only more definitely, and gave him opportunity for that discipline of the tongue which in later life made it for him a second nature to speak ill of no man. On one occasion, apropos of a discussion between the captain and the passengers, he remarks: “The captain was not courteous at all. In speaking to others I was not guarded. The Lord set a watch on my lips, and make me like Christ in temper and disposition.” But he found an outlet for his suppressed hunger to help his fellow-men by giving lessons to a boy, the son of one of the passengers on board.

Shortly after the ship left the Cape a very serious mutiny, or, rather, perhaps, boycott, took place. Anxious as he was to keep himself unspotted from the world, there was no lack of manhood in James Balfour; and when, in his letters and his diary, he tells the story of what happened, he regards the whole thing as an almost welcome change from the prosperous monotony of the first part of the voyage, which had been disturbed only by the ship striking a rock in Table Bay, but without dangerous harm. As throwing light

upon a side of Balfour's character which was not always taken into account by those who knew him, it may be permissible to give in full his narrative of what occurred.

"On one Sabbath morning, soon after we left Cape Town, the men of the watch on duty refused to fasten the stays of the mainmast. The captain accordingly ordered them to be put in irons, and the second watch called out; but the latter refused to work until their comrades were released. Accordingly, they were ironed too, and all sent down to a part of the Lower Saloon partitioned off with canvas to receive them. At this time, therefore, we had only the boatswain, carpenter, one of the quartermasters and the man at the wheel (who were regular seamen) that were not in irons. In addition to them, we had the ship's officers, the boys, and the firemen who would have put to their hands if necessary. It was a very fine day with a light breeze, and we were not steaming but going only by our sails. The only reason for the men acting in this way was that they intended going to the 'diggings' as soon as they got here, and wished to work as little as possible. They had, as well as the firemen, grumbled a good deal all the way, but waited till they were past the Cape (when they could not be put ashore anywhere) to break into open mutiny. If the firemen had done so too, which they were threatening, the captain said he would be obliged to shoot one man, and hang him up at the yard-arm for an example. The captain immediately formed a volunteer corps among the passengers. Six agreed to form a guard over the men night and day—two at a time—relieving each other every four hours. Almost all the other gentlemen (first and second class) came out as seamen; and I was put down first in the first watch (what do you think of that?). Three watches were formed, consisting of 14 men in each, and to show you how we did, I will tell you my hours, viz. :

The 1st watch on Sabbath night, 8 to 12 p.m. Monday morning, 8 to 12 noon, and 6 to 8 (Dog Watch) in the evening. Tuesday morning, 4 to 8 a.m., and Tuesday night (Dog Watch again), 4 to 6. That evening the men gave in. They had been closely guarded, and not allowed to have anything but bread and water (hard ship's biscuit was the bread), weighed and measured out to them at 8 in the morning and 4 in the afternoon. To their astonishment, the ship went on as well as ever. We did not put on steam again till Monday morning, when the wind had died away, and on Tuesday morning again we lay to and disconnected the screw, and sailed again, the wind having become strong. This last was on my watch on Tuesday at 4 a.m. It was the busiest we had—other times there was nothing to do. First of all, just as we had turned out on deck, in consequence of the boy at the wheel not steering properly, the main sail suddenly flapped, the wind filled the other side of it, and the rope connecting the main and the mizzen masts gave such a jerk as to bring down in an instant our mizzen topmast. However, it did no damage, being caught by the rigging behind it—or else someone would likely have been killed when it swung down. After this broken mast was taken down we took in sail and lay to till the screw was disconnected. Then we set sail again and set to with the pump and hose and brushes and scrubbed the decks, as had not been done since the men were imprisoned. Afterwards, in the daytime, we coaled (i.e., got coals up from the hold and shot them into the bunkers); but this was not in my watch, although I afterwards assisted at the same work.

“I often, after this, steered the steamer, but not without some one being near at hand looking on in case of need. The reason we disconnected our screw was that we could not take coal enough to steam all the way from the Cape, and had to trust to the winds that usually

blow in this direction. In consequence, we took 29 days from the Cape, about half of the time going without steam. As the screw did not, in our case, unship, but only disconnect, it dragged and kept us back about a knot an hour. Well, the men on Tuesday said they would work again if the captain would let them off. He said he was determined to make an example of the two ringleaders, and accordingly kept two in irons (allowing them now, however, rice and a little meat daily), while the others returned to work.

"The latter worked much better now than ever they did; and some of the volunteer seamen, being released from their work, joined the guard, which now numbered 15, and had each man (for we watched singly now) two hours of duty every 30 hours. This part I did not like nearly so well as pulling at ropes, hoisting sail, etc., etc., but I did my duty till we arrived here, i.e., Port Phillip."

In a later letter he tells the sequel of the mutiny:—"The two men we brought in the 'Formosa,' with two of the firemen, have got three months here." "I suppose," he adds, "then they'll be off to the diggings." Not improbably it had been for this they had worked all along. Three months for mutiny might seem to them a cheap price to pay for an absolute discharge from their ship, which no one could challenge.

In his first letter home from Australia, James Balfour wrote that he had arrived safely at what he, not without reason, called "this extraordinary place." Melbourne was then in the midst of the excitement produced by the first rush of those attracted by the discovery of gold, and all ordinary conditions of life had been upset by the sudden influx of such multitudes.

In 1850, only 15 years from the foundation of the colony, the population was 76,000. Suddenly into this comparatively small community immigrants in thous-

ands began to pour, and everything had to be adjusted to the new circumstances. In the city's seventeenth year, that in which Balfour arrived, the news of the gold discoveries had reached Europe, and instantly ships of what afterwards became a formidable fleet set sail filled with the adventurous manhood of all countries. The population of Melbourne was doubled, then trebled, then quadrupled.

The result of this "rush" as it was well named, has been described so often that it is not necessary that they should be dealt with here in any detail; but a little space may be given to Balfour's own description of what he saw, which he gave in a lecture he delivered to the Regent Square Young Men's Association after his first return to England in 1857. After mentioning, as a personal experience, the excitement produced by the reports of the discovery of gold in Australia in 1851 he continues:—"A tide of emigration commenced to flow towards Port Phillip, which swelled from week to week. Ships arrived from all parts of the world freighted with goldseekers. All unprepared as the Colony was to receive so sudden an accession to the population, the scenes which daily took place were marvellous in the extreme. I remember the blank looks of some of my fellow passengers when the pilot who boarded us at the Heads began to describe the position of affairs. 'Lodgings!' he said, in answer to enquiries, 'You may be thankful if you can get bed under cover at all. Every corner of the hotels is occupied, and people are willing to pay 2s. 6d. a night for the table. Bread is 4s. a loaf; cabbages 2s. 6d. a head. Eggs can scarcely be had at 1s. each. Water is 6s. a load, with such items as these he struck us all aghast. On landing the first sight we beheld was an encampment on the beach" (at Sandridge, now Port Melbourne), "and, as we pursued our way, we passed tent after tent, the temporary

residences of the newly-landed, probably awaiting the delivery of their baggage, before starting for the diggings. So continuously was their place taken by others, however, that the Government levied a rental for occupation of Crown Land, and 'Canvas Town' threatened to become a permanent suburb of Melbourne. Here and there these tents afforded lodgings for still later arrivals, and there was one old ship moored near the Sandridge pier, which, deserted by all hands and unable (like most of the vessels in port) to obtain a crew, was itself turned into a lodging-house, and, notwithstanding the desire of the immigrants to be once more on *terra firma*, it was generally well filled. Many slept each night on the Melbourne wharf; and an old boiler then served as a bedroom for two or three.

"Society was completely disorganised. So scarce did labour become that the Governor was at one time left with only one boy for servant, and had to groom his own horse. Clerks, shopmen, labourers, servants started for the diggings. Money amongst these classes became plentiful, and was usually squandered as quickly as it had been acquired. Public houses were crowded, the most lamentable specimens of drunkenness were to be met with at every corner. . . Men who, from their education, ought to have acted differently, have told me that no sooner had a quantity of gold been obtained, say about £500 or £600, than they would come to town, and not rest satisfied till it was all expended on a 'spree,' after which they would return, to try their luck at the diggings again. Extravagance was as lavish, if not so baneful, in dresses for the damsels whom they chose as partners in their lot. These were generally domestic servants, and the courtships of those days were somewhat unique. The digger arrives in town, disposes of his bag of gold dust to some merchant at the current rates of the day, and, unwilling to return to his quarters

at the mines a solitary individual, passes up Collins Street till he meets with Betty washing the steps at her master's door. Without further introduction, he presents her with a nugget of gold, and makes his proposals. A few days more, and they are seen driving through the streets dressed in the most expensive articles they can obtain, for which they have been made to pay probably twice the exorbitant price current at the time. They are off to the Church; and in a day or two more you may meet the lady seated on the top of a bullock dray loaded with provisions, on her way to Fryer's Creek or Bendigo, her personal baggage consisting of an old case or cask, in which is packed a silk dress, an extravagant bonnet, and a few bottles of champagne to fill it up.

"In these days servants would wait at table wearing gold chains, and a ring on nearly every finger. I have even known the case of one who asked permission to put a horse she had received as a present in the family stable! The mixture of classes was curious. Men with University degrees might be found in company with those who could not write their name. A youth who had taken to driving a dray on the wharf was known to leave early one afternoon that he might dress to dine with the Governor. A gentleman of my acquaintance who held a diploma from the Royal College of Physicians was employed in digging for gold, ay, and in splitting wood and driving a dray. And what do you suppose was the light reading he chose to regale himself on after he had retired for the evening to his rest? Reid on the Mind and Smith's Wealth of Nations. At the first start for the diggings, the Churches in the towns were emptied and schools were broken up. Literary Societies and Young Men's Associations were dissolved, offices and warehouses were deserted, building operations were suspended, and improvements were indefinitely post-

poned. Then came the stream of immigration from all quarters, and the few churches were crowded again, for the bulk of the newcomers were decent people, the flower of the old world population. Each Sabbath hundreds were unable to gain admission. Clerks were plentiful and the normal conditions were to some extent re-established; but a bad element had been added to the population as well as a good one. Escaped convicts were attracted to Victoria, and the police force was too small efficiently to cope with the influx. Crime was consequently rampant, and men were attacked and robbed in broad daylight on the high roads a few miles from Melbourne, and few nights passed without cases of 'sticking up,' as they were called, occurring. It was consequently common to carry firearms, and at the diggings and in the outskirts of the towns each day about sunset, the shots fired from every tent and hut indicated that the inmate was cleaning his gun or his revolver for a re-load ere he retired to rest."

Into the midst of this seething tumultuous life Balfour came, still young, after the most quiet and regular of lives; and it is remarkable with what unassuming courage he faced these utterly unlooked-for surroundings. He saw much evil, but he neither "sold his heart to idle means," nor drew back into ascetic pharisaism. For that he had, in the first place, an eye for the humorous aspect of some of the evil he deplored, as is shown by the story he tells in his lecture of a drunken digger presenting a bottle of champagne, at a guinea a bottle, to everyone he could lay hold of, and, when there were no more men to be enticed, solemnly pouring a bottle of the precious liquid over the sun-dried telegraph post, as it seemed to need moisture. In the second place, then, as always, the moment he saw evil he set to work to remedy it without reproaching the evil doer. What seems to have struck him in his strange surroundings

was not "What a deplorably wicked state of things is here!" but, rather, "What a call to service of God, and what an opportunity for the service of man has come to me!" As in London, so in Melbourne, he made what most found to be irresistible temptation into an opportunity, and was busy in his cheerful, hopeful way for the benefit of others before he had been more than a week or two in the new land. As an instance, it may be mentioned that, though he had landed only on the 16th October, 1852, he was, on the 25th November, elected to the Committee of the British and Foreign Bible Society.

CHAPTER IV.

THE FIRST TEN YEARS.

We have seen that, among the uncongenial surroundings of his voyage, Balfour had hoped that God would raise up for him companions in Australia, and friends who would be helpers of his faith. In Mr. James Henty, head of the firm to which he was commissioned, and in his wife and family, his hopes were fully realised, though his first Saturday's experience must have made them pale somewhat. When he landed on the beach at Sandridge (now Port Melbourne), there was no one to meet him, and so he made his way to Mr. Henty's store in Little Collins Street, only to find it closed. In his first letter to his mother (dated 21st October), he says:—"The distance from the beach to town is about two miles. On Saturday they close here at 2 p.m. (a great comfort), so I found the store closed, but was told by the store-keeper where Mr. Henty lived (at Richmond, about two miles from town), and walked out there, leaving my bag to come out by the dray. The road is through a sort of green park with a good many trees, and when we get to Richmond, which is a village a good deal scattered, we have a very nice view. Away in the distance are low hills, and in front of them again a good deal of wood, and still nearer, and almost all round you, the Yarra Yarra River winds."

When he arrived he found that Mr. Henty had not been advised of his coming, owing to the speed of the "Formosa," which had, contrary to expectation, out-sailed the "Sydney," which carried the mails and should have been in first. This explained his being left to find his way by himself. But worse was to come. He had

been sent out to the firm of Hart, Henty and Co. as Matheson and Co.'s representative. He learned from Mr. Henty that there was no such firm, that, owing to difficulties which had arisen, he had decided to start in business for himself as James Henty and Co., and that he had proposed to Matheson and Co. to act as their agents if they pleased, and in that case he would carry out the arrangement as to the clerk sent out by them; but no answer had yet been received, and he did not know what the situation would be. He acted, however, with the promptest kindness. Balfour writes just after this cold douche of disappointment fell upon him:—"No man could have been kinder than he has been; no family more considerate and friendly. I am living with him until I can get lodgings, which are very scarce, and he tells me not to put myself about; that he has this spare room for me until I can get a place. His wife is also full of hospitality and kindness; in fact, except at home, I *really* never was so much at home. Mr. Henty has also arranged the business matter thus, which I am sure you will say is very good of him. He said he wanted at once to put my mind at rest on the matter, for he would not have liked that a son of his should have been placed in similar circumstances in a strange place. *Until* we hear from Mr. Matheson, if he will make an arrangement with him (Mr. Henty) as he would have done with the firm of Hart, Henty and Co., I am to go on in the office at the stipulated salary of £200 a year. If Matheson and Co. agree to the proposition, I am to be exactly in the same position as Mr. Hart agreed with me before, and Mr. Henty will carry out the agreement entirely. If Matheson and Co. do not make an arrangement of the kind, some other arrangement will, doubtless, be made about me, but I have little doubt of Matheson and Co. falling in with Mr. Henty's terms and my remaining as was first stipulated."

This thoughtful kindness on Mr. Henty's part profoundly impressed Balfour, and from that moment they were friends. He found in Mrs. Henty also, as well as in their sons and daughters, the eldest of whom was a young man of about his own age, an entirely congenial family circle. They shared and strengthened his Christian faith, and he found in them all that he had hoped for in his lonely moments on board ship. Thus his first years in the new land were amply provided for, and he entered upon his Australian life with high courage, and under the most favourable auspices. His letters of that time show that he was afraid his family at home might think his circumstances were less favourable than they really were, and he assured his mother:—"Notwithstanding all this" (viz., his account of the strange conditions which he found in Melbourne), "which to you must appear strange, I am as comfortable and contented and happy as I can be."

For a little more than two years his lot was cast in Melbourne. For a month or two he was hospitably entertained by Mrs. Henty; after that he was fortunate in finding suitable lodgings in the South, or City, end of Fitzroy Street, in Collingwood then, now in Fitzroy, in the house of a Mrs. Ross, the widow of a Free Church Missionary. She lived next door, and provided for the service of a second house in which her son and Balfour lodged. "You don't know," he says, "how difficult it is to get good lodgings when you won't be put four or five in a room to sleep." Later, his relative, Balfour-Stewart, in after years LL.D., F.R.S., and famous for his scientific work, especially in connection with spectrum-analysis, who was then in a commercial house in Melbourne, shared his lodging. In about six months they joined a Mr. Thomson, lately come from Edinburgh, in taking a cottage in Richmond, and set up as householders.

Their devices to make their house suitable are detailed by Balfour in his letters home, and are somewhat amusing. He says:—"This cottage is of wood, the most common material here for cottages. It has a pretty good yard behind and a little plot in front. It is very nicely papered inside, and has what is a great comfort here (because a rarity), a passage, i.e., you don't enter *direct* into any room when you enter by the front door. It had a very good-sized sitting room, one bedroom, and a kitchen. Well, in order to make more room we have put up a partition across the sitting room, cutting off a small strip (including half a window), which is Mr. Stewart's bedroom. You would be astonished, I think, to see how nice the partition, in which I had a great hand, looks. It is just a slight wooden frame covered with canvas and papered with oak papering. Then, in the bedroom, Mr. Thomson and I are to sleep—and it is a very good size for two (i.e., for the colony), at home it would do very well for one. Then the kitchen serves also as a bedroom for the servant." For this modest dwelling they paid at the rate of £182 per annum!

Here Balfour lived till he was sent by the firm to Geelong to establish a branch there in the beginning of 1855. There he remained for the next eight years. On the whole, the bachelor establishment was a success, but more, probably, than the bachelors were aware, its success was due to the motherly care and interest of Mrs. Henty, who, with her daughters, took a constant oversight of their household affairs when they were absent.

When Mr. Matheson's letters arrived in due time, it was found that he had accepted Mr. Henty's proposal, and Balfour's position was thus regularised exactly as it had at first been outlined. Meantime, a most favourable opinion had been formed of him. Writing to Mr. Matheson, in July of 1854, about eighteen months after his arrival, Mr. Henty said: "You are doubtless aware that

a close intimacy exists with Balfour, than whom a more excellent young man does not live in Melbourne. I entertain the highest opinion of him, and this is shared by my sons generally as well as by Mrs. Henty and all the members of my family. He is gradually becoming a man of business, and I do not doubt that after the expiry of our present agreement he will be quite fitted to take a permanent interest in the business, which, it is understood as a matter of course, will be offered to him."

He was now regularly and busily employed in Messrs. Henty's office, but that was by no means the limit of his activity. As soon as he landed he connected himself with the John Knox Presbyterian Church, Swanston Street, which was in communion with the great disruption Church of Scotland to which he had belonged at home. It had been built by the majority of the Scots Church congregation, Collins Street, when they, with their minister, the Rev. James Forbes, left that building, which belonged to the Established Church of Scotland, they being in entire sympathy with the Free Church of Scotland, formed in 1843. Mr. Forbes had ministered at John Knox Church for about three years, and had gathered about him the elite of the Scottish Presbyterians of Melbourne; but at the early age of 38 he died, three months before James Balfour's arrival in October, 1852. He had been succeeded in September by the Rev. William Miller, a good and earnest man of evangelical sympathies, but far less gifted intellectually than his predecessor.

To him Balfour went for advice and help in obtaining lodgings, and he threw himself at once into the work of the Church, and, though soon Dr. Cairns was, by his superior preaching, attracting a large congregation in the city, with characteristic loyalty, Balfour clung to his first church connection. He was living at that time in Richmond, yet he walked at first twice a day on Sundays

to John Knox Church ; but finding that, with the Sunday School work which he took up along with Mr. Henty's eldest son in Richmond, too exhausting, he worshipped in the evenings in the Anglican Church there. From a letter written by Mr. Matheson to Mrs. Brown, an aunt of Balfour's, we get in a few words a striking outline of his activities in those first months of his Australian life.

"I have often wished to tell you what nice accounts I get of and from James Balfour. In business matters his interests will be well cared for; his employer is greatly pleased with him in every respect, and confirms to me his former promise to take him into partnership at the expiry of the three years' engagement which I made on his behalf. . . . In church matters, James has been very active and very useful. By the establishment of a Young Men's Society on the model of ours at Regent Square, and now of a reading and newsroom for the numerous young men of the place, he has done them an invaluable service. The success of these efforts has been signal. Nor have the poor been neglected. He has established several Sabbath and Day Schools; and I cannot think without much thankfulness of having been the means of sending him there."

But this represented only one side of his comprehensive activity. From the moment he landed, he noticed and lamented the paucity of both religious and moral teachers, and saw with a strangely keen and foreseeing eye the need of newspapers which would inculcate higher aims than the political press of that, or later times, has found it convenient to impress upon the people. From the first day of his Australian life to the last, he kept these two objects in view, and we shall see how much he did to further them. To remedy the first of these evils, the want of spiritual and moral teachers, he wrote strongly to his friends, asking them to move the Churches

to send help, and even advised the Rev. Robert Gordon Balfour, M.A., his elder brother, to come out to Melbourne. This he did in the second week of his residence in Melbourne; and, though his brother was settled as Free Church minister at Kilbride, after a successful college course, and neither then nor afterwards came to Australia, the appeal had effect in other directions. Balfour's was probably one of the voices which, after the gold discoveries, impressed upon the home Churches the necessity of continuing the supply of ministers. In May, 1852, the Assembly of the Free Church of Scotland had ordered a collection to be made over all congregations to defray the expense of sending out ten or twelve ministers under the leadership of Dr. Mackay of Dunoon and Dr. Cairns of Cupar-Fife. Ten younger men went with them, of whom the most notable by far was the Rev. William Henderson, afterwards of Ballarat, the possessor of perhaps the finest intellect the Presbyterian Church of Australia has ever been served by. Dr. Cairns, Mr. Henderson, Mr. A. Simpson and Mr. A. Adam arrived in Melbourne on the 10th September, 1853, eleven months after Balfour's arrival.

Neither then, nor at any later time, did Balfour let his external activities, many as these were, lack a sound and wholesome root in an earnest devotional life. He was quite conscious of the secularising power of the busy world about him, which sought with passion for material wealth. "Life here," he says, "is not, I can assure you, conducive to spirituality of mind. . . We" (i.e., people in Melbourne) "have not the advantage of retirement, few having a bedroom to themselves, and we are not favoured either with the religious literature or the Sabbath sermons we could have at home. Do we not then all the more need your prayers?" The habit of prayer which he brought from his home became to him a refuge and a defence; and amid all the whirl of life in these early

days, he did not forget the "practice of the presence of God." On the 30th July, 1853, the anniversary of his final departure from his father's house, he writes:—"Before this day is done, I wish to commence a letter to you. It commemorates the day I left you all in Edinburgh last year on my way to Australia. It was a Friday evening. I arrived in London next day, and on the Sabbath, August 1st, was permitted to sit at the Lord's Table, and was refreshed by the Lord's grace. How mercifully have I been watched over and guided since then. 'Though I have often forgotten and forsaken God, He has neither forgotten nor forsaken me. How wonderfully have all circumstances been over-ruled and ordered in mercy for me. From past experience I may be able to join in David's language: 'Goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever.' What was said to Israel may be applied to me: 'The Lord thy God hath blessed thee in all the works of thy hand: he knoweth thy walking through this great wilderness: thou hast lacked nothing.'—Deut. 11: 7)."

One of the text books he used for his great purpose was Rutherford's letters, "How beautiful they are," he says, "how full of the love of Christ! How *little* nowadays, do we meditate on it in comparison with Rutherford!" His beloved brother, Hugh, was at this time dangerously ill in India—as it proved, he was dying. He was the only one of the family who had seemed to stand aloof from the vivid religious life which had manifested its power in shaping their lives, and much earnest and believing prayer was made for his bodily and spiritual health. Balfour was for many months filled with the keenest anxiety; at times he was so afraid of evil tidings that he could not write. Hugh was invalided home, and wrote to James from the Cape, evidently giving no good account of his health, and

James writes:—"Now it is my turn to have to wait in suspense and almost in fear. Let us seek to learn the Psalmists's consolation: 'What time my heart is overwhelmed and in perplexity I will seek unto the Rock that is higher than I.'"

After his arrival, Hugh lingered on for some months, and then died in January, 1854, but not before all the mists of doubt had been scattered, and he had found peace in believing. Under such circumstances, his death had no sting in it for one who believed so unreservedly in the providence of God, as Balfour did. He writes thus to his mother in reference to Hugh's death:—"May we always see the Lord's hand in what befalls us, and learn to extract the sweet from all that is bitter. How our prayers should be mightily increased and our faith strengthened to see God answering us and filling our cup so full of blessing. Have you not prayed that all your children might be made heirs, and have you not felt that you were willing that God should do anything with their bodies, and anything with yourself if all might at last enjoy eternal glory? And how abundantly have your prayers been answered."

Towards the end of 1854 Messrs. Henty began to think of establishing a branch of their business in Geelong, which was then almost threatening to become a rival of Melbourne as a business centre. Finally, they decided to do so; and Balfour was sent, in January, 1855 (with Mr. Henty's second son), to establish and manage it. At that time Geelong was the most convenient seaport for Ballarat; and it was the natural metropolis of the Western District, then, and still, perhaps, the finest sheep and agricultural land in the colony. Consequently, both in wool and wheat, and also in gold, it had a large trade. Geelong, therefore, became Balfour's place of residence for the next eight years, i.e., till 1863. He was now in his 25th year, and had gained

greatly in experience and self-reliance during his two busy years in Melbourne. Moreover, he had now a much freer hand than he could have in Melbourne, and, young as he was, he soon took his place among the leading mercantile men in Geelong. Among many there is an evil supersition that it is only by sharing in evil doing that a man can know the world so as to succeed in it. "Knowledge of the world" generally means much experience of the evil of the world from inside. When Balfour entered upon his more independent career, in 1855, I gather from many testimonies that he had so kept himself "unspotted from the world" that in this sense he was abnormally ignorant of it. He had, doubtless, seen much evil. In those wild days in Australia who could fail to see it? But he had had no share in it, save to deplore it and to pity and help those who lived under its sway. Yet he was a lover of all innocent mirth, gay in temper, generous in action, and kindly in all his intercourse with others; but he was also, as Mr. Henty had prophesied he would be, a man of business, as capable as any. Consequently, in January, 1856, he was made partner in the firm; and during the years he resided in Geelong, he was a director of the London Chartered Bank, a trustee of the Savings Bank, etc., and was once chairman of the Chamber of Commerce. He was also appointed a Territorial Magistrate.

It may be said, of course, that his success was due to the warm and powerful friends he had in the mercantile world, and without them "knowledge of the world" in the questionable sense would have been necessary. But that objection overlooks the fact that these powerful friends, being practical men, would not have put a man without the necessary intelligence in such positions as he occupied, nor would they have had such confidence in him, had not his character been spotless. They did not esteem his want of "knowledge of the world," in

the evil sense as a minus quantity, and few who knew Balfour at any stage of his career would say that they were wrong. In any case, the Geelong branch of James Henty and Co. prospered under his care, and they soon built fine substantial stores, which became a vigorous centre of business till the extension of railways made the Melbourne centre so efficient that branches within Victoria became unnecessary. But though he was living in the midst of political excitement (the Ballarat riots which terminated in the lamentable blood-shed of the Eureka Stockade occurred in December, 1854, and a new political Constitution, giving Victoria two elected houses of Parliament and responsible Ministries, came into force in the last weeks of 1855, and the elections took place in 1856), he does not seem to have been deeply interested in politics.

From a lecture he delivered to the Regent Square Young Men's Association in 1859, it is manifest that he knew and sympathised with the grievances of the miners and approved of the settlement which removed them, substituting for a license fee of 30s. per month a miner's right issued annually for 20s. (carrying with it the right to a vote), and an export duty of 2s. 6d. per ounce on gold. He also was interested personally in the elections of 1856, inasmuch as Mr. Henty was a successful candidate for the Upper House constituency in which Geelong was included; but beyond that he does not seem to have given much time to that side of public life, to which later he gave so much of his time and thought. His statement of the main points of the new Constitution, which he gives in the lecture I have mentioned, shows, however, that he had made himself thoroughly acquainted with the new machinery of government.

On the other hand, in regard to all social questions, especially such as tended to uplift or degrade character (e.g., education, the Sunday question, and the restriction

of the liquor traffic), his interest was intense. As his financial position, after January, 1856, when he became a partner in his firm, was greatly improved, he was able to keep a horse, and by means of it his sphere of activity was very greatly widened. Sometimes he took services in Presbyterian Churches in outlying places, sometimes as remote from Geelong as 15 miles, riding in and out on the same day. At other times he visited goldfields for business purposes, e.g., Ballarat and Steiglitz, and made himself thoroughly acquainted, so far as a layman in such matters could, with the various kinds of gold mining. He also travelled a good deal in the country, and experienced the boundless hospitality of the squatters (i.e., the pastoral lessees of Crown Lands). In this way he acquired a very good working understanding of the conditions of the primary Australian industries, while he incidentally became an admirable horseman, to whom a 50-mile ride was merely a pleasant excursion.

In the course of these comings and goings, Balfour, with his courteous and sympathetic nature, got into friendly relations with people of all classes, and heard much of the state of things in Victoria in the days before gold was discovered. The memories of those earlier days were still fresh, and he heard stories of the cruel treatment of the aborigines by the more violent of the settlers which have since been too well authenticated. It was characteristic of him that these stirred his compassion for them and roused his indignation against those of his countrymen, who, first of all, calumniated these simple people as the lowest of mankind, and then shot and even poisoned them, as if they had been noxious beasts. In his lecture, Balfour shows that he had given earnest and sympathetic attention to them, and he warmly defends them from the charge of absolute want of intelligence. He points out their good qualities, their skill in tracking, their dexterity in use of their weapons,

especially of the boomerang, and he tells of several instances in which Australian natives, when kindly and wisely dealt with, had exhibited quite average ability, and (what specially interested him) had sincerely accepted Christianity. With regard to the outrages perpetrated upon them by "lewd fellows of the baser sort," he says : "I can scarcely trust myself to speak in sufficiently measured terms of the wholesale butchery, often, still worse, of the wholesale poisoning of the aborigines in some districts by blood-thirsty and non-scrupulous men." And when he comes to speak of the decay of the race, from drink and diseases imported by white men, he can find no language adequate save the denunciations by the Hebrew prophets of the selfish and murderous tyrants of the ancient world.

For the Chinese, too, he had sympathy, and in the too often senseless and aimless outcry against them he took no part. Indeed, on many occasions in his later life, he stood up for them, when that meant sharing the obloquy poured out upon them; and, though he was always quite sympathetic in the effort to keep Australia "white," tyranny and injustice to aliens after they had been admitted always stirred him to resistance. He naturally, too, from these days onward, supported and advocated missions to these two races, for he held it to be the duty of the Christian Churches to use the opportunity of their presence among us for the spreading of Christianity.

From his arrival in Geelong, Balfour had been connected with the Rev. John Tait's Church, and was ordained a deacon there on 20th April, 1856. Though the diaconate is the most secular of the various offices of the Presbyterian Church, Balfour entered upon this, his first ordination (for Laymen are ordained to this office) with a solemn feeling that he was answering a call of God. In his letter home he says, "I trust I may

take this office from right motives, being called to it by God in His providence, and desirous of serving Him and promoting in some measure His glory." His love for Christian work among young men had long been a passion, and it may be assumed that he had taken it up from the time he joined Mr. Tait's Church. For, though in his cheerful and fiery energy he had thrown himself into every sphere of secular work, having even joined the volunteer force which was formed during the Crimean War, and having risen soon to the rank of a lieutenant; we may be sure that he was not slack in his service as a soldier of Jesus Christ. But it is not till a letter of March, 1857, that we find mention of that Bible Class work, which . . . he kept up with such singular devotion and success till his last days. He says: "I have now a class of fine boys in my house on Sabbath evening. We go over the history of the Jews from the time of Christ's coming on earth, and then we read a part of the Pilgrim's Progress."

Out of this there grew one of the most beneficent and persistent influences that any single man in our Church has been able to exercise. How he gained recruits is shown by what Dr. Fitchett, so well known for his press work in the service of Christian ideas, and for his brilliant literary power, has told from his own history:—"More than 50 years ago, I—then, it is to be feared, a careless and lawless boy—was sitting with a cluster of other lads on the Geelong beach on a Sunday evening after Church hours, when two gentlemen came up to the noisy group. One was Mr. Balfour; his warm-hearted friendliness and frank and kindly speech won the hearts of the lads. He took them up to his residence on the cliff, and began a series of Sunday evening studies with them that lasted long, and left deep results. To gather up a Sunday evening class from wandering lads on the beach—that

is a fine and characteristic example of Mr. Balfour's evangelical zeal."

At this time too Balfour entered with the greatest interest into the negotiations for Union, which were going on between the three Presbyterian Churches then existing in Australia. The causes for this triplicity of organisation in Churches which held, not similar, but the same theological standards, which followed the same order in worship, and which taught the same Catechism to their children, had no root and little application, in a land where it had been resolved that no State Church should exist. For the Presbyterian Church in Britain differed mainly as to whether the State should endow religion. The Church of Scotland had always held that to be the State's duty, and had since 1843 allowed a large invasion of its spiritual liberty to preserve the connection. The United Presbyterians who had been driven out of the Church of Scotland in the 18th century by tyrannous action, had come to the conclusion that any connection between Church and State was wrong. Lastly, the Free Church of Scotland, which had been formed in 1843, when the Law Courts of that country had altered the terms of the connection which had formerly existed; declared for the absolute autonomy of the Church in spiritual things, but held that the State ought to endow the Church on these terms, without expecting that any modern State would do so. In the "fifties" of last century, therefore, there was obviously in Scotland ample reasons for the division of Presbyterianism. Here, there was obviously none; and though at the very beginning of the history of the goldfields these differences in the old world had this advantage, that three efforts to keep in touch religiously with emigrant Presbyterianism were made instead of only one, when they were transferred to Australia their effect was mainly evil. To this day their bad results are visible in all the capitals of the States,

and in other of the older towns, embodied in stone and lime. Often three Presbyterian Churches are to be found planted down in the very centre of the city, while in the suburbs, where the great portion of the people live, Presbyterianism was for many years not represented at all. Moreover, as Presbyterians were then only a fragment of the population, "Union was," as one of the leaders of the time, Dr. MacKay, declared, "an indispensable requisite in this country. Broken into small sections, they exerted very little influence, but united together, they would be able to carry the message of the Gospel to every corner of the land." He also "hoped that the union of the Presbyterian Churches in Victoria was but the prelude to union in all the colonies of Australia."

As we shall see, Balfour, who was deeply interested in these first steps, lived to share in crowning the edifice built by charity and commonsense in those years, by the union of the Presbyterianism of the Commonwealth into one strong Church, spreading its influence ever more strongly from the pearl fisheries of Broome and Thursday Island in the North, to the most southerly districts of Tasmania. A movement so manifestly founded in charity, so calculated to add to the efficiency of his Church for spreading the "glorious good news of the Blessed God," so clamantly demanded in the highest interests of the mass of the Scottish and Irish Presbyterian emigrants, could not fail to enlist Balfour's most active sympathy. From the first, therefore, he was in favour of it. Indeed, there was never any attractiveness for him in the programme of continued separation; but he was then, as always, the most loyal of friends, and to anyone who had benefitted him spiritually his gratitude was without limit. Now, most unfortunately, the Rev. W. Miller, who had been his first minister when he arrived, and for whom he had the most sincere

regard as one of his earliest friends in Melbourne, joined a small number of Free Church ministers, who repudiated Union. They were influenced mainly by the Rev. A. Paul, a man of a most able but acrid mind. Step by step they were led into such an exaggeration of Free Church principles, that when they expounded their views to the Scottish Free Church Assembly in 1861, that body failed to recognise them as theirs. Indeed, Principal Cunningham, the greatest exponent of Free Church principles then living, said: "Instead of recognising them as Free Churchmen, I repudiate them as unworthy of the name." Cunningham's biographer says: "This speech finished the debate. It also finished the question both in Scotland and in the Colonies." But before that end came the dissentient Free Church elders and ministers were declared to be no longer ministers or members of the Free Church in Victoria. The Synod which passed that resolution met in Geelong in 1857, and Balfour, though only a deacon, was chosen, with another, by the Geelong Free Church to present a memorial praying the Synod to go forward with the Union. Memorials to the same effect were presented from a number of other congregations and next day Mr. Miller and his friends who would not accept the decision of the majority were cut off from the Church. Balfour was present and approved.

He says in a letter of this time:—"By the papers sent this mail you will see I have been obliged to oppose Mr. Miller, once my minister, who, though a good man, is, I fear, wrong in his present attitude in regard to our own Synod. He and three other Ministers were expelled from the Church for resisting its authority. It is most miserable that our Church is always broken and disrupted. I fear we are at a very low ebb indeed out here. We need great help. We expect Ministers from the Free Church, but we must look more to the Lord of

the harvest." To those who knew Balfour the depth of his attachment to the cause of Union is more eloquently expressed by his inability to find a word of sympathy for Mr. Miller, than it would be by a thousand speeches. The rare note of depression, too, is a characteristic expression of his grief that one he had loved and respected had forfeited at least his respect.

Later, he gives a more detailed account of his impression, which as a contemporary record of the view held by the majority of the Free Church in Victoria may be worthy of insertion here. "In our own Church there is a miserable division. Union had been resolved on between the two Churches, the Free and Established, and a basis had been drawn up and settled containing Free Church principles fully" (i.e., with regard to the absolute autonomy of the church in spiritual things). "After all had been settled a few of our Ministers and people began to oppose and resist the Union, although they had repeatedly and solemnly agreed to it, and indeed been the chief promoters of it. I am sorry to say Mr. Miller was one of these. He is almost the only one I much regret losing from ourselves. Well, this party became very violent and threatened to disrupt the Church. They were then told that they must not act in this way, but either be satisfied with dissenting from the decisions of the Synod or peaceably leave us. These courses they refused to take, and were in consequence expelled from the Free Church; but their office as Ministers was not taken from them. They have shown their folly by continuing to call themselves the Free Church of Victoria, holding their own Synod and appointing their own Moderator, so that, according to this, there are two Free Presbyterian Churches here. It

is most distressing. If the Free Church" (of Scotland) "had done her duty and sent us men for Ministers in abundance, we might never have been brought into this. . . . There is in our Church a strong desire to get some new method of finding labourers for the Australian field."

CHAPTER V.

VOYAGE TO BRITAIN AND AMERICA.

In the end of 1856, he begins to discuss with his sisters, with his usual vivid belief in the Providence of God, the possibility of his going "home," as a voyage to Britain was always called in those days. He says: "I should very much like to see you all and again identify myself with Scotland. In all these things, however, our duty and our wisdom is to wait upon God, casting our care upon Him who careth for us and asking Him to make our way plain before us." In May, 1857, he was still uncertain, but in June he announces, "I am therefore proposing, if all go well, to leave for England in about a month. My intention is to go overland, and as it is quite possible that I may stay at Ceylon or some other ports for a short time (a couple of weeks or so) on business, I may not be home so soon as the next (i.e. the July) mail, though I propose to leave by it." Accordingly he sailed on the 22nd of July, 1857, in the "Columbian," a mail steamer (2,300 tons burthen and 500 horse power) somewhat smaller than the average Australian coasting steamer now. The stopping places were fewer in those days than now, as the ship went straight to Albany, where the convict wharf labourers refused to be contaminated by working with the Lascar crew of the steamer! The next stage was to Point de Galle, Ceylon. After that Aden, Suez, Malta and Marseilles were the only other stopping places; but the passengers had to travel overland by coaches from Suez to Cairo, whence they went by rail to Alexandria, and from this one day's travel over the desert they got some insight into desert

life which their successors, who go through the Canal, entirely miss.

This is his account of the journey :—"I was fortunate in obtaining a seat in the first van which started across the desert soon after we landed on Monday morning. These vans held each six persons and are driven by Nubians. They have each two mules and two horses, changed at frequent intervals at what are called 'stations.' To a few of these, refreshment rooms are attached, at which the traveller receives his meals. One thing struck me as remarkable : the horses and mules are not tied in their stables as ours are by the head, but by one of their fore feet, for which a rope is always kept. For some time our driver allowed the others to get before him, contrary to his instructions, till one of our companions, better acquainted with the Egyptian mode of life, enforced his words with a stroke from his cane. We had no more to complain of the sand from the wheels of the other vans, the salutary fear of the rod, which seems as necessary in the East now as in Solomon's day, keeping our party ahead, always ahead. The desert is a heap of sand and stones with rocks and hills—nothing that could be called vegetation. We saw one tree at the half-way 'station.' The heat was intense, as we travelled all day and most of the next night, arriving at Cairo at 3 o'clock in the morning of Tuesday. We passed innumerable caravans, parties of Bedouin, and pilgrims for Mecca, camels bearing all manner of burdens—silks, spices, passenger-luggage. Everywhere we saw the bones of camels whitening in the sun, and in many cases these animals were lying, dying or dead, the vulture already at his horrid feast." The journey is more comfortable now, but, just on that account, less Eastern and less instructive.

The number of passengers was small, compared with the huge companies now carried, only about 40; but



Early portraits of Mr. and Mrs. Balfour, 1857.

there would appear to have been an even more extraordinary mixture of nations and characters than we find now both in passengers and crew. To Balfour the mere voyage was, as always, somewhat tiresome, and the too general disregard of religious observances was painful; but this was his first introduction to the East, with all its gorgeous squalor; and the many strange peoples and customs he came in contact with stirred his active and sensitive mind, and widened his horizon. In this respect this journey was of lasting importance to him. Most Scotchmen who have had a religious training are well prepared for a first visit to the East by an exhaustive knowledge of the Scriptures, besides that familiarity with the Arabian Nights, which most young people naturally acquire. At every turn the memory of scenes from either or both make the strangeness curiously familiar. Balfour evidently felt that; but, in his deeply religious mind, the Scriptural reference outweighed everything else. For example at Galle, he says, "We met a Mahometan funeral, and, as the mourners chanted their dirge, and the body, stretched on a bier, was borne out, I was forcibly reminded of that city whence there was 'a dead man carried out who was the only son of his mother, and she was a widow.' " At Aden, again, when he landed on a Sunday morning to attend service, when he "met droves of camels (of a small size) bringing in loads of firewood, fish, and grass for the use of the inhabitants, the tail of the preceding camel tied to the following one," his thought was, "There was no Nehemiah here to testify against them in the day wherein they brought fish and all manner of ware, and sold on the Sabbath day."

When he came in sight of the Peninsula of Sinai, this constant Scriptural reference deepened into awe. On a Sunday morning, he says, "We entered the straits of the Gulf of Suez, and to our right were the barren rugged headlands which form the extreme point of the range of

Sinai. That holy mount itself we could not see, even with the aid of telescopes, for a thick fog, which is very prevalent there, obscured it. Still, there was something awful in being so near that spot where God thundered forth the Law. And now, as we sailed up the coast, we saw the dreary rocky desert the Israelites had to journey through, and we could scarcely wonder at their murmurings, but that God had already done such great things for them and still manifested His presence by the pillar of cloud by day and of fire by night. We now re-perused the narrative given in Exodus and were able pretty nearly to determine when we were opposite those memorable spots where first the clear water flowed from the flinty rock and where man did eat angel's food." To his religious imagination the 3000 years or more which had elapsed, and were to many a veil which blurred the outlines, and made the great story unreal, were "as a mist that rolls away," and he lived and moved for the time in those tremendous days when God entered so decisively into the history of His people and of mankind. In later days he more than once passed that way, but his first impressions always remained the keenest. The memory of that Sunday was, I imagine, never surpassed till, in much later life, with his sons and daughter about him, he visited the Holy Land and stood by the well at Nazareth, and looked on the rock-hewn tomb at Jerusalem.

At Cairo Balfour had only 24 hours, but he, with his untiring energy, made the most of them. In the morning he rode through the town, then visited the citadel and enjoyed the incomparable view over the city. The afternoon he gave to a journey to the Pyramids, which, owing to the inundation and the primitive travelling arrangements of those days meant a ride of 20 miles out, 20 miles back, and a tedious ferrying of the far-spread river. But, good horseman as he was, he regarded that as a trifle compared with the ascent of the great Pyramid when he

reached it. On his way back he visited old Cairo, and reached his hotel before sunset. This, in the heat of an Egyptian summer, could have been accomplished only by a man of an astonishing vitality. He left Egypt on Saturday, 12th September, and was in London on the morning of the following Saturday, the 19th, having been 58 days on the way from Australia.

He had now been an exile for a little over 5 years, and it was to him like cold water in a thirsty land to be once more among his "ain fowk," and to see again the familiar sights of home. But as he himself said in the lecture from which we have been making extracts: "It would be difficult, and it is needless to describe, the rush of feeling which overpowers a man on his return to his native land after a long absence. Something of the exiled Israelites' spirit fills his mind; and, ere he is aware, his lips are uttering those sublime words:

'Thy saints take pleasure in her stones :
Her very dust to them is dear.'

And then come the greetings of friends and the renewal of long-cherished affections; but, with the reviving memory of bygone days, how much there is to chasten our joys in this ever-shifting world."

He had gone at once to Edinburgh, and had found his father half blinded by cataract, and his business, owing partly to this and partly to other causes, in no very satisfactory state. Moreover, his eldest half-brother, John Balfour, who was in America, was not succeeding as a farmer; and Buchanan Balfour, in London, was not so prosperous as he had been. There was consequently a good deal of anxiety in the family to be faced by so loyal a son and brother as he was; and he did what he could to mitigate it, especially at the end of his stay. There was, too, much grave anxiety in all minds in connection with public affairs. 1857 was the year of the Indian Mutiny. At Galle Balfour had heard of its begin-

ning, and at Aden he found the Commandant had disarmed the Indian troops, lest they should prove disloyal. Further, Dr. MacKay and Mr. Tait had come home as a deputation from the Presbyterian Church of Victoria to the Free Church of Scotland. On every hand, in his private affairs, and in public, he found much harassment, but he bore the varied burden well, for, though still young, he had learned by experience to avoid the folly of trying to do so alone. No one I have known more entirely overcame the temptation of trying to be his own providence, or that of others. God was to him most emphatically a living God; and, "His tender mercies being over all His works," he left the burden of the future both for himself and those dear to him with Him to whom it belonged. So, even in this anxious year, he went about the business he had to do in London for his firm with a quiet heart, giving every moment he could spare to his family, either at the old home in Edinburgh or at the homes of his brothers, and renewing with unbounded delight his old friendships with Mr. Hugh Matheson and Dr. Hamilton, and with those of his younger intimates who were still in London, instead of being scattered to the ends of the earth, as many were. In this way he renewed the springs of life, and prepared himself for the longer exile to which he was looking forward.

His lecture on the Overland Journey shows how good an Australian he was after only five years' experience of life under the Southern Cross. "Happily for ourselves," he says, "we have not the making of our destiny. If spared, my future probably lies in Victoria. Thither again my eye is turned where I have already lived nearly one-fourth of the period of its history as a British settlement. A heavy responsibility devolves on every colonist to devote his energies to, and exercise all the influence he may acquire for, the benefit of the infant state, that the

glory which belongs to her as a portion of the British Empire may descend untarnished to future generations, and that, avoiding the errors of the parent country, which have become in some degree time-hallowed, her virtues may be emulated, and a social fabric be reared destined to last when empires and dominions founded on a less secure basis of liberty are crumbling to ruin or tottering to their fall. To quote once more from a writer already referred to : Surely 'there is more glory in laying these rough foundations of a mighty state, though no trumpet resound on your victory, though no laurels shall shadow your tomb, than in forcing the onward progress of your race over burning cities and hecatombs of men.' "

But he had two special opportunities during this year of extending his knowledge of the world and of the varied life of men. He, along with his brother, the Rev. Robert Gordon Balfour, at this time Free Church Minister of Kilbride, made a journey to America ; and he visited the Continent of Europe for the first time in the company of his sisters Jane and Helen. Of the latter journey he has left little record, but the party went to Switzerland, and, amid the beauties of the Lake of Lucerne, that loveliest of all European lakes, met Dr. Blaikie (as yet only Mr. Blaikie), the much-loved minister of Pilrig Free Church, under whom he had "sat" as boy and youth. They returned by Frankfort, thence down the Rhine, and home via Brussels, bearing with them gains of many kinds. No one who has once lived even for a little space under the almost painfully overwhelming impression of the mountains of Switzerland, can fail to recognise in that one of the great experiences of his life. To it Balfour added an indelible memory of the mediæval towns and castles of Europe, which to a man just come from, and about to return to spend his life in, a land so painfully without historic associations as Australia is was worth more than gold. It gave a framework for the historic use of his

imagination; and his life was enriched by the power he henceforth had of recalling the great scenes he had visited.

But his visit to America was considerably longer, and had more powerful immediate interest for him, since it touched him on his most sensitive point, his desire for the victory of justice and the welfare of men. In 1858 public opinion in the two divisions of the United States was evidently (as we now know), though unconsciously, drifting towards civil war. The political sky was everywhere darkened by storm-clouds caused by the existence of slavery. Even the churches and religious societies were torn by dissension of which this was the cause. When Balfour landed, the state of things was electric, and he set himself to the task of trying to understand the drift of the various currents of public life. On his return to Australia he prepared and delivered at various places a lecture on his American experiences, which has something of that insight which makes *Arthur Young's* travels in France before the Revolution the text-book of all who wish to see how inevitable that ruin had become. For a man so young and one biassed so habitually to the side of humanity and religion, his balance of judgment is most remarkable. He made every enquiry, heard opinions of all kinds without being shaken at all in his belief that slavery was an unspeakable evil; but his charity for individuals never fails. He makes allowance for birth and upbringing; he sees and sympathises with the terrible position of those who hate slavery, but are so entangled in the barbed wire of cunningly-devised pro-slavery laws, that they cannot free themselves from the accursed thing. He gives, too, the arguments of the "moderate" man for letting the evil alone, but he makes the reader feel the speeding of all currents towards the fall. Nowhere have I seen so entire but so unconscious a vindication of the policy of a white Australia as in this lecture of more than

half a century ago. That was not at all in Balfour's thoughts, but the widespread moral, political, and social evils which the existence of a coloured race (to whom the franchise cannot be given, and from whom it cannot ultimately be kept) alongside a white governing race inevitably brings with it are so luminously displayed that he that runs may read the warning.

The voyage was not long, and the company of his brother kept him from feeling so isolated as he usually felt on board ship; and he seems to have enjoyed it. But, as usual, his desire for the observance of the Sabbath, and his respect for the ordinances of religion, brought himself and his brother into collision with the Captain of the ship. He would not permit the services that were desired, and Robert Balfour relieved his feelings in a way which must have been unexpected. Instead of complaining and denouncing, he, to James's great delight, wrote a parody of a popular serio-comic coster song of the day known as "Villikins and his Dinah," in which the Captain figured as the hero. It was as follows:—

CAPTAIN JUDKINS AND THE PERSIA.

'Twas of an old Capting, rather blunt in his way,
 Who had as fine a ship as you'll see any day;
 He'd made many a trip across the hocean before,
 And for haught that I know, he'll make as many more,
 Singing tooralilooral i looral li day, etc.

One Sunday this Capting was a-vollicking around
 When under his feet he perceived a strange sound.
 'Twas the passengers he guessed, all singing of an 'ymn
 And he trembled with anger in every limb.
 Singing tooralilooral, etc.

So he bolted down stairs, and he popped in his head,
 What do you mean by this singing, he said?
 I'm sure you've been told it again and again;
 We only allow one service at ten.

Singing tooralilooral i looral li day, etc.

And what is the use of this roaring and screamin'?
 Some three of four parsons and a set of old women!
 You know very well it's against the ship's rules.
 I tell you what it is, you're a parcel of fools.

Singing tooralilooral, etc.

Then out spake Miss Ives (a brave lady was she):
 "O Capting, there's no one to blame here but me:
 'Twas I that invited these gentlemen and ladies to come
 down,

Never dreaming to meet such a terrible frown."

Singing tooralilooral, etc.

"It's all very well," the old Capting he said,
 "But the rules of the service, they must be obeyed;
 But when you've scratched out these orders of mine
 You may pray and sing on to the very end of time."

Singing tooralilooral, etc.

Moral of this 'ere tale:—

Now all you who travel by the ships of Cunard,
 Perhaps you may think that the rule's rather hard.
 But remember altho' the ship is going down in the seas,
 You mustn't by no means go down on your knees,
 Singing tooralilooral, etc.

Obviously there were here no traditional sour Puritans,
 for these men made wit and laughter their weapons; but
 they were Puritans all the same in their indomitable reli-
 gious feeling and their love of liberty.

Balfour's first landing was at New York, and in his lecture he gives a quite vivid picture of the impression made by that first sight of the great capital of the Western world. It was small then compared with what it is now, not much larger than Sydney, and the expense of living in good hotels was then most moderate—from 10/- to 12/- per day. Evidently in New York the simple life was much more possible in 1858 than it is now. Balfour's first impression of the Americans was their warm-hearted and abounding hospitality. His second was their difference from his own people. Their peculiarities were not altogether pleasing to him, but his judgment was conspicuously fair.

After observing that one had no right to judge the life of a people by what one saw in its hotels, he said in his lecture, "It must be admitted that hitherto our British travellers appear to have remarked all the extravagances which they met with in their journeys in the United States, that they might return home to write them down as the general features of the 'great people' composing these States. My visit was an agreeable surprise. I found everything that was generous and frank in the American people. I found the educated classes generally, while never slow to enumerate all that they thought superior in their country, still ready to admit the excellences of our own nation, and to pray for the continuance of friendly intercourse. I found them a pushing, thriving, enterprising people, and, unlike the British, I found them ready always to confess their Christianity and let their light shine. Moreover, they have the grace of hospitality very largely developed. Indeed, I never have been fortunate enough to find so much of this hospitable kindly feeling in any other part of the world. Wherever we called with introductions, even though in the midst of business, our friends were ready then to go, or to appoint a time, when they might take us to see the

lions of the place. There was no mere cold request to dine with them, and then the quiet satisfaction that they had done their duty; but a putting themselves out of the way to escort us to places, well known to themselves, but likely to interest the stranger. Moreover, on leaving the city, they supplied introductions to others in every place to be passed through." So the same frank hospitality would begin again. All this enabled him to see the material progress of the country, and its most striking natural features; but he was more decisively interested in the moral and spiritual outlook of the descendants and successors of the Pilgrim Fathers, for whom he had then and later had in even a greater degree the warmest sympathy. To inquire into this he and his brother trusted most to themselves, and in pursuit of knowledge in this field they attended conferences, meetings, and churches, of every sort.

As in Britain, the chief religious Societies hold their annual meetings in May, and these were actually in progress when they reached New York. They attended the Congregational Union, the Women's Rights Convention, the Abolition Society, and on one Sunday heard Dr. Alexander, a Presbyterian, Dr. Tyng, an Episcopalian, and Dr. Henry Ward Beecher, an Independent. At Philadelphia there was a Revival of Religion which attracted them by its fervour and sanity. At Washington they visited a Methodist Episcopal coloured church where the preacher was a white man; and in Richmond, where slavery entirely absorbed their attention, they had a long and intimate conversation with a leading Presbyterian Minister, and made minute enquiries in the flour mills and tobacco factories with which Balfour's firm had dealings, as to the terms on which they hired slave labour from the slaveowners and the condition of these slaves as workmen. They also attended a slave auction, which in cold commercial brutality

surpassed anything that could be seen in the slave markets of Egypt; and Balfour's lecture contains slave advertisements which even to-day, when all this iniquity is abolished, must simply nauseate every citizen of a free and democratic country. What Balfour found, however, was that opinion in the Slave States had been, for a decade or two, becoming solidified and hardened. Dissent from or criticism of their "domestic institution" was followed at once by commercial and social ruin, and in some cases was punished by death, in the sense that any opponent of slavery was liable to be attacked by those of the baser sort, and unless white witnesses clearly identified his assailants, no attempt was made to inflict punishment. But, even for the rare cases where such witnesses could be obtained, punishment did not necessarily follow, for few juries would convict the assailant of an Abolitionist.

In fact the supporters of slavery were then in that state of feverish exaltation which in Scottish opinion distinguishes the man who is "fey," *i.e.*, gay with the arrogance which drifts him unconsciously to ruin when he is thinking only of triumph. The effect upon Balfour of what he saw and heard is expressed in his reflections upon the auction-room and the state of the law which it revealed. After describing the crowd, he says: "I certainly felt myself very much out of my element in that strange group of men, and I think they eyed me with suspicion and annoyance. I believe they must have seen the irrepressible feelings of disgust and indignation as one set of slaves after another was put on the block for sale. At least, I felt as if my cheeks must burn with shame for humanity. I can scarce describe the scene, and perhaps you need not be told of it. Mrs. Stowe has familiarised us all with its horrors."

After further description he says, "But enough; it is a revolting spectacle, and it calls up revolting thoughts.

These are human creatures, with bodies and souls to be saved or lost. And yet they are to pass into the entire possession of their guilty fellow men to be at their unquestioned bidding and under their absolute control. The law says: 'The power of the master must be absolute to render the submission of the slave perfect.' This was the sentiment uttered by a judge in North Carolina at the trial of a master for cruel and unreasonable punishment, not resulting in death. The master was, of course, acquitted. In cases resulting in death, when proved by white witnesses, there is imprisonment. For dismemberment (as cutting out the tongue) in some States the penalty is a fine of £100. Do men carry out these dreadful laws? Ask yourselves. Consider the utterly irresponsible power they possess! Consider the strength of anger, passion, lust, and their growth in circumstances such as these! Consider, too, the temptation of profit to a needy man. 'The slave and its issue are the property of the master.' It is said 'there is not an old plantation in which grand-children of the owner are not whipped in the fields by his overseer.' "

Later, a visit was paid to the Falls of Niagara, which made an overwhelming impression upon Balfour. In his sitting-room he always had hung a fine photograph of the Falls, and he was never slow to tell of the almost stupefying effect of the power embodied in that huge mass of swiftly-running water, as it slid over the brink and crashed into the depth below. He was far removed from the stolidity of another Australian who lived for six months within sound of the mighty fall, and left America, to come to Australia, without having ever seen it.

From Niagara they went to visit their eldest half-brother, John, who was farming in America, near Chicago, and James formed the project which he afterwards carried out of taking his eldest nephew, John,

with him to Australia. He had him sent over to England at his expense in the end of August, provided for the continuance of his education in Edinburgh till he left, and then took him overland to Australia. There he sent him to the Scotch College, found him a situation in a bank, and took him to live with him. After a short experience of Australian life, however, he went back to America.

The return journey from America was safely accomplished some time in July. The main part of July and the first week of August were taken up by Balfour's visit to the Continent with his sisters, which has been already referred to. His stay was now drawing to a close. On the 29th September, 1858, he wrote to his mother from London that he had taken passages for himself and his nephew in a steamer leaving Southampton on the 12th November. He confessed to a feeling of regret that his visit was so nearly at an end, but, as always, he refused to be despondent, though he and all his family were in great anxiety about his father's health. The latter had undergone an operation for cataract, which had been quite successful, though his general health seemed to suffer; but Balfour's complete and most admirable trust in the providence of God enabled him to throw off his burden of care, to trust and not be afraid.

On Friday, 12th November, 1858, he began, for the second time, his long voyage to Australia, misnamed "overland," starting from Southampton in the steamship "Niagara." He left the "Niagara" at Alexandria, and, owing to the non-arrival of the steamer which was to take the passengers from Suez, he had a stay of more than a week in Cairo, which he no doubt enjoyed. Then it was made known that the steamer "Victoria," from Australia to Ceylon, had sprung a leak, and all but foundered before they could get her into port. The passengers and mails had to be put on board the

"Oneida," a very fine steamer newly overhauled; and all promised well, but, as she was nearing Aden, "the whole three fans of the screw gave way." Balfour's account of what followed contains such a picture of his businesslike promptitude of action and of his method of finding rest for himself in the midst of small worries and anxieties, that it must be quoted as it stands. He says in a letter dated 13th December: "Of course her" (the "Oneida's") "machinery was of no use, and she had to sail to Aden. The passengers and mails were again transferred into the Calcutta boat, the 'Bengal,' and she brought them on to Suez. The 'Oneida' was to ship a new screw at Aden (she had a spare one on deck) if they could get water enough to heave her down by the head and thus cock up her stern. She expects to be ready when the 'Bengal' returns. The mails for Australia were, of course, to be put in the 'Bengal' to go to the 'Oneida' at Aden. But what was to be done with us, the Australian passengers? We were told we must remain three weeks more at Cairo till the next Australian mail went, as the 'Bengal' had 160 passengers of her own for Calcutta, and was quite full. We numbered some 60. In these circumstances I (having ascertained a few days before what I would be charged) telegraphed to Suez offering to pay my passage to Calcutta if I could be taken on. Then I went upstairs, packed my things, and arranged with Johnnie to leave him in charge of Dr. Mackay and another passenger. I then paid my bill and was ready. At lunch another telegram came from Suez saying that the Calcutta passengers must leave by train at 3 (*i.e.*, in less than 2 hours). You may imagine my bustle. I sought to commend Johnnie and myself to Our Father, and hurried to the station to get my luggage. An answer came to me telling me to come on to Suez, and that they hoped to find room in some officer's cabin. Just before leaving, Dr. Mackay

determined also to go on to Suez and try to get on to Aden from there, so as not to be detained a month. We got into a carriage with only one other, and so were able to read a chapter together. But you may well believe I had never spent such a Sabbath." So he was "kept peaceful in the midst of strife." Curiously enough, the day of his journey was the first day the railway from Cairo to Suez was open, so that he assisted at the opening of the new arrangements, which put an end to the old picturesque but uncomfortable drive over the desert. Next day his nephew joined him, he having come on from Cairo with an adventurous company who risked all to avoid a three weeks' delay.

CHAPTER VI,

MARRIAGE AND LATER YEARS IN GEELONG.

On Christmas Day, 1858, he writes from Point de Galle. He sailed thence on the Christmas afternoon, and arrived safely in Melbourne in the middle of January. After a short stay in Melbourne he took up his work in Geelong again, and now began to look forward to the great event of his life, his marriage with Miss Frances Charlotte Henty, the eldest daughter of the senior partner of his firm. From the earliest days after his arrival he had been received with kindness in Mr. Henty's house, and had become very intimate with all the sons and daughters. Gradually a warmer feeling grew up between him and Miss Henty, and in 1855 just before Balfour went to Geelong he and she were engaged to be married. Before he went home he had bought a house which he called Pilrig, after the old home of his family, and while he was absent Mr. Henty had bought for him an adjoining property to round it off. He describes his property as consisting of about six acres of land, with a house mostly of stone, and a wooden cottage. "The situation," he says, "is beautiful, as there is a very fine view of the Barrabool Hills, the River Barwon, the Connemara Lakes, part of Corio Bay, and even Bass Strait, so that with a glass I can see what size of ships are going out or coming in to the Port Phillip Heads. The garden, too, is very pretty, and has a number of very pretty young trees, especially wattles (an acacia with beautiful yellow flowers)." Being the healthy human being that he was, Balfour took the warmest interest in preparing, both within and without, the home for his bride; and

when it was finished it must have been as pretty a home as any bride ever entered.

They were married by the Rev. W. Wood at Christ Church, Hawthorn, on the 19th April, 1859, and the household that was then set up was, through all the years which Mr. and Mrs. Balfour were to spend together, the model of what a Christian home should be. Miss Henty had the same earnest faith as Balfour had; they both came from homes in which the highest things of the mind and spirit were deliberately preferred and sought after; and they entered upon their new life in the very bloom of their youth, unspoiled at least, if not absolutely untouched, by the evil of the world. None of the things which make marriage so often a tragedy was present here, and the promise of the beginning was not belied in the after years. Ever since I became acquainted with the high and penetrating utterance of Robert Louis Stevenson concerning marriage, I have felt that his cousin's union was entered into and lived out in the very spirit of humility and courage which he desired. His words are: "No considerate man can approach marriage without deep concern. I, he will think, who have made hitherto so poor a business of my own life, am now about to embrace the responsibility of another's. Henceforth, there shall be two to suffer from my faults—and that other is the one whom I most desire to shield from suffering. In view of our impotence and folly, it seems an act of presumption to involve another's destiny with ours. As if I were not already too feelingly alive to my misdeeds, I must choose out the one person whom I most desire to please to be the daily witness of my failures. I must give a part of all my dishonours to the one person who can feel more keenly than myself. In all our daring magnanimous human way of life, I find nothing more bold than this. To go into battle is a small thing in comparison. It is the last act of committal. After that

there is no way left, not even suicide, but to be a good man. She will help you, let us pray. And yet she is in the same case. It is with a courage no less irrational than yours, that she also ventures on this new experiment of life. Two who have failed severally now join their fortunes with a wavering hope. But it is from the boldness of the enterprise that hope springs. To take home to your hearth that living witness whose blame will most affect you, to eat, to sleep, to live with your most admiring, and thence most exacting judge, is not this to domesticate the living God?"

In even a higher sense, Balfour and his wife did this, and they made their household to be to those who were privileged to have an entry to it, a place of rest, and yet of incitement to higher living. For their mutual love was rooted in a perfectly sincere and simple love of God, which shone out in every act, and in every arrangement of their household. And their joy in living showed that godliness is profitable even for joy, and that the old scoff that religion takes the happiness out of life is false beyond all ordinary falsity.

After marriage, his life fell back into its ordinary routine, but with even more energy than before. The business was expanding and demanded increased attention. His position in the commercial community of Geelong brought him several important offices in commercial and benevolent associations; his military duties were also now more exacting, he having been promoted to a lieutenant in the Artillery; and he took up a new and graver responsibility in connection with church work by becoming an Elder in Mr. Tait's congregation early in this year (1859). Mrs. Balfour had been brought up in the Church of England, but her family had always adhered to the more liberal section of that Church, which admitted the validity of Presbyterian orders, and she had no difficulty in frankly adopting her husband's

church. From the first she was a most loyal Presbyterian. In a letter to his mother, Balfour writes : "Fanny likes Mr. Tait's preaching very much, and we are generally able to go twice each Sabbath, though the Church is about two miles distant, and the road is not very good. By and bye we shan't be so far away, as there is now about £1700 subscribed for a new church, which will be built much nearer. Plans are already called for. This year, too, the Union of the various Presbyterian Synods into one Church took place." In this, Balfour was most deeply interested ; but, in a letter dated March 15th, after telling of some violent proceedings of a minority in St. Andrew's Church, Carlton, who took forcible possession of it and compelled Mr. Fraser, the then minister, to preach in the open air for one Sunday, he says : "I don't take any part in these matters now, as I am down here" (*i.e.*, in Geelong) ; "but really it is difficult to keep quiet when the others are behaving in this way. Everything appears to have been done to get them back on the basis of the Assembly deliverance, but unsuccessfully."

At this time, the Rev. A. J. Campbell arrived in Geelong from Melrose, in Scotland, and with him Balfour soon entered upon a life-long friendship. Balfour's Sunday class of boys has been already mentioned. During his eighteen months' absence, it had been in abeyance, but he now renewed the effort. The Rev. A. J. Campbell's eldest son, Mr. James Maitland Campbell, has the most vivid recollections of the restarting of the class, of which he was a member. It was no longer possible for it to meet in Mr. Balfour's house, so an unoccupied shed had to be cleared of rubbish (which included a dead goat) and thoroughly cleaned by the class, under the leader's directions, before the more regular business could be entered upon. As always, success attended this effort to win young men ; but it will be more convenient to deal

later with his object and methods when his work as leader of Bible Classes had become known throughout the Church. The cheerful gaiety with which he entered into all innocent, youthful mirth, while enforcing the duties of the higher life with all becoming earnestness, was, however, one of his main secrets. How entirely uncalculated and natural this trait in his character was may be seen from the following extract from a letter of 14th July, 1859: "At a Soiree at Duneed Presbyterian School lately, at which Mr. Tait presided, I gave an account of America, and finished by reciting (*not singing*), to the great amusement of the people, the new version of 'Villikins and His Dinah,' viz., 'Judkins and the Persia.' What would Mrs. B. say to that?"

In the end of this year his father died. Ever since he had undergone an operation for cataract, his health had been unsatisfactory, and now, at a good old age, 83, he was finally called away. It was a great consolation to Balfour that he had seen his father before the end came, and, as always, he turned to God in gratitude for the way in which he had shaped their lives. In a letter of consolation to his mother, he says:—"I do feel that God could not have laid this stroke on us—heavy though it be—with a more gentle or loving hand. What a comfort to me that I was so lately with you all, and that I saw my dear Father's graces ripening for a better world. . . What infinite satisfaction in the blessed assurance that my father fell asleep in Jesus. There is the great comfort. Other things, his short sufferings, his calm clear mind, all are very delightful; but the chief joy is this, that he now reigns with Christ, that he has eternal life, and that if we be followers of Jesus, we all shall meet again in perfect blessedness. What could we desire more?" As his father's business had greatly fallen off in his later years, his mother's financial position caused him great anxiety; and he offered to pro-

vide her and his sisters with a home in Geelong. That, however, proved not to be necessary; but, on every occasion when opportunity offered, he made most liberal contributions to the needs of the Edinburgh household. That duty he fulfilled with joy.

In 1861 his happy married life was crowned by the birth of a son who inherited from his maternal grandfather and father, the name of James, and from his long-dead, but never forgotten uncle, that of Hugh; but his advent brought anxiety too. Early in 1862 he fell desperately ill. There was then prevailing an epidemic of dysentery which was peculiarly fatal to children. For a time very little hope of the child's recovery was entertained. His grandparents came from Melbourne, bringing their medical man with them to consult with the doctor who had been treating him. Soon after, he began to recover, and, after a visit to Melbourne with his mother, he returned in fair health, but had to learn anew how to walk, an art he had lost completely. For some years he was delicate, but he lived to be the stalwart and capable, and, above all, respected manager of Round Hill. Many times afterwards such crises recurred in their large family, and were met with the same unshrinking faith and hope as letters of the time show that the young mother and father exercised at this anxious time. Soon after this a daughter was born to them; and with the new year of 1863 their life in Geelong came to an end.

CHAPTER VII.

MELBOURNE—FIRST YEARS.

When Balfour removed to Melbourne, he, for a time, lived in Richmond, near to his father-in-law, Mr. Henty, and connected himself with Dr. Cairns' congregation in Chalmers' Church, Eastern Hill, to which he was wont to drive with his family. Early in 1864 he became an elder of that congregation, and, though he soon thereafter removed to St. Kilda, a more distant suburb, he still continued his attendance there. His business energy was now devoted to the work of the central office of the firm, and he took up his volunteer work with fresh energy. He became Captain in the St. Kilda Battery of Artillery, and had as his superior officer Mr. (later Sir) James McCulloch, with whom he formed a lasting friendship. As always, he did his military work with all his might, and became a very efficient officer. At this time Mr. McCulloch was a leading politician in the State, and about six months after Balfour came to Melbourne, he formed a Ministry, certainly up to that time the longest-lived and probably, also, the ablest that Australia had seen. Association with McCulloch increased and gave practical direction to Balfour's interest in politics; and, though he was not a Member of either House of Parliament, he was drawn more and more into the whirl of the political struggles in the exciting years that were to follow. But, as it was in the interval between his coming to Melbourne and his entrance on political life in 1866 that I first came to know him intimately and to feel his influence, I shall postpone consideration of his political work, and deal with the impulse he gave to

me and many others when he had time to become known in his new surroundings.

I first was introduced to him by Mr. James Maitland Campbell, a fellow student at Melbourne University. He was the son of the Rev. A. J. Campbell, of Geelong, and had been one of Mr. Balfour's class; and some time after Balfour had become a Member of the Session in Chalmers' Church, Campbell and other young men beyond the Bible-class age, whom he had known in Geelong, found themselves working together in a Presbyterian Debating Society, which was at that time doing good work in preparing men for public life as speakers. Such a group naturally attracted Balfour's attention, and in 1865 Campbell introduced me to him. I was then in the Government Shorthand Writer's Department, but had been incited by my superior in the office, Mr. George Bell, to devote my leisure time to study for the Degree of B.A. in the University of Melbourne. I had matriculated in 1864, and was now in my first year, as Campbell also was. Balfour highly approved of my enterprise, and manifested the warmest interest in my work; showing me the most extraordinary kindness, as Mrs. Balfour also did.

At that time he was 35 years of age, tall and slim in figure, as he always remained, with thick dark beard and moustache. His manner to us younger men was most attractive, absolutely simple, full of *camaraderie* and genuine goodwill. His walk and general movements were very quick and active, and, grave as were the subjects he loved best to dwell upon, his face never failed to respond to any gleam of youthful mirth. His ringing laugh too was a thing to remember. Anyone less like the Puritan of the Press or the Stage it would be impossible to find. Yet he believed, as the Puritans did, in ordering life by the highest imaginable standards of righteousness and purity. But he obviously felt no

rancour against those who scorned and repudiated those ideals. His warm humanity kept him in touch with all sorts and conditions of men; and, though he never failed, sooner or later, to hoist his own flag, he never, so far as I saw, roused permanent resentment in those who might have felt rebuked by the standard he set up. When he came among the young men of Chalmers' Church, he joined in our Saturday football, and went with us to the gymnasium. He introduced us too to his family life with a freedom which no other man in his position known to us ever thought of. The result was that he made it impossible for us not to see that the Christian life—for none of us could doubt that his life was that—was for him not a restraint, but a joy. Most of us had had the inestimable advantage of Christian nurture, and we were well enough disposed, but we were "hanging in the wind" somewhat, not certain of our course. Under these circumstances it was of inestimable value for us that we met, just then, such a man as Balfour.

He was transparently sincere. In every act and at every moment he tried to do God's will. Yet withal he was so generous in his sympathies, so kind in his acts, so ready to enjoy, that we felt Christianity to be the most humane system of belief and thought that we had come in contact with. Having known him, we could afford to smile at the caricatures of Christianity as a sour and censorious superstition, which are current among those who call themselves men of the world. Moreover, he soon made himself the centre of our world. He was most sympathetic to any discoveries we made of new poets, such as young men are always making. He entered with heart and soul into all our discoveries of mighty words spoken by the great writers of our country. But without *thrusting* the Bible upon us, he kept it always in our view both as a standard in literature and

as the Word of God which was living and powerful to touch men's lives "to their finest issues." Then, when the time was ripe, when we began to make him the confidant of our doubts and our counsellor in difficulties, in earnest talks when he was walking home with one of us, or on quiet Sunday evenings in the verandah of his house, he pressed home, with infinite delicacy and scrupulous respect for our personalities, the need of a definite relation to Jesus Christ. At each Communion season, which at that time in the Presbyterian Church was once in three months, he had natural opportunities, quite unforced so far as he was concerned, for bringing the duty of decision before us, with the result that almost all, if not all, "Balfour's boys," as some merchants of his standing who could not understand his devotion to them, derisively called them, received from him the decisive impulse which gave them a faith and hope which have been the guiding-star of their lives. That debt is the greatest which one man can owe to another; and they felt that, under God, "he had set their feet upon a rock and established their goings." If men "live by admiration, hope and love," he gave them life, for all these were deeply interwoven with their friendship for him.

But it was not only young men who found religion made attractive by him. One fine man of maturer years, a good deal older than Balfour, with whom both he and we younger men were much in contact in these days, declared more than once that knowing Balfour had enabled him to believe in God and Christ when amid many trials he was about to let faith slip. But it was young men he specially attracted, for he was continually on the alert to help and benefit them. In these years, it was his practice to take with him some youth, either a clerk in the firm's office or some other friend, on any trip he took into the country. One example occurs to me among many. The firm had purchased a large

quantity of land for grazing purposes, and he was casting somewhat longing looks towards a country life. He had to visit this land, which was in the Ararat region, near the Grampians. In describing the somewhat hazardous journey, he adds quietly at the end, "One of our clerks was my companion, and I have left him for a week or so on the station." On a later occasion he asked my youngest brother John to accompany him on a visit to Round Hill, Mr. Henty's station in the Riverina country of New South Wales. Now the journey can be done in a few hours by train, but then it was a formidable affair, first to Echuca, then up the river to Albury in a steamer. They left Echuca on Thursday afternoon, arrived at Wahgunyah on Saturday evening, spent the Sunday there to Balfour's great satisfaction, for above most things he loved what he called a "quiet Sunday." All Monday they were moving up the river, and were at Albury in the evening. Tuesday they spent in and around Albury, and then they drove the 35 miles between Albury and Round Hill on Wednesday in a hired buggy, taking 9 hours for the transit. They were thus 6 days on a journey which can now be done in as many hours, and were ready to enjoy the rest.

In a letter from Round Hill to me he gives an account of their doings which shows how young he was in spirit and how thoroughly he sympathised with the gaiety of young men. "We have been enjoying ourselves as much as possible. The weather has been fine, and we have been initiated into the mysteries of squatting within the last few days. John has even tried his hand at sheep-shearing during the last few days, for which he had to pay his footing, and when I tell you that there is going at present, drafting, washing, shearing, classing, wool-pressing, mustering, branding, loading drays, marking bales, mending dams; and, as we had last night dancing and singing to the music of a German band

which passed this way, you will see that we are nearly as lively as in Melbourne. We occupy ourselves walking, riding, sleeping, resting, eating, drinking, bathing in the creek, reading about Red Indians and grinning panthers, and in sundry other matters such as turning over an extempore gymnastic bar and tearing our trousers, and in sky-larking at 5 in the morning. The country is looking beautiful, and, though there are more than 40,000 sheep on the run, there seems to be no end of grass. We are both getting as jolly as sand-boys, as fat as Dan Lambert, and dark as aborigines, so don't expect to know us when we come back."

I had written to him about the illuminations which were to celebrate the landing of the Duke of Edinburgh in Melbourne. In the exuberance of his spirits he says: "Of course keep the illumination back till we arrive. We think of leaving this about Monday next, and should get down before the end of next week. When the 'Juke' hears this, he will, of course, delay his landing." But the same letter ends as always, on the religious side. "We had a quiet Sunday—we held a service in the Woolshed, and one in the evening in the house."

On a later occasion a year or two afterwards, Balfour invited my brother to go with him again to Round Hill, and while they were there the latter was attacked by diphtheria in its most serious form. In those days the modern treatment had not been discovered, and the disease, which was terribly fatal, was dreaded, because of its infectious character and its virulence. When it was known that my brother was suffering from this disease, not one of the servants would go near him, and the whole of the nursing fell upon Balfour. Though his was by far the most valuable life in the place, to his family, to his firm, and to the country, he gave no thought to that, but devoted himself in an agony of apprehension for my brother's

life, to attending upon him, night and day. He sent off at once for a doctor from Albury, 35 miles away, and set himself to fight the disease by work and prayer. When the doctor came, the case looked almost desperate and he advised Balfour to send for my mother. She travelled by coach to Albury, a most exhausting journey, and there a buggy was waiting to take her to Round Hill. When she arrived she took most of the nursing off his hands, so that he might rest; but the crisis was already over. Balfour's watchfulness and care had won the patient back from death. He wrote to me of what had happened, but said no word, of course, of the risks he had run and the toil he had endured. It was only when my mother and brother returned that I heard of what he had done, and how he had earned our lasting gratitude. Thus he won the regard of the whole group whom he had gathered round him. To business men he was the high-placed reputable merchant; to Churchmen he was the grave and eloquent public man; but to us he was the revered adviser, the trusted friend and confidant, and the always kind and gracious comrade. Nay, he was more, he was the epistle of Christ known and read of us all.

CHAPTER VIII.

POLITICAL LIFE—LEGISLATIVE ASSEMBLY.

But I must now turn to his entrance upon political life. His quiet but active years in Geelong had prepared him for political life as few were prepared. He had made himself acquainted with the great staple industries of the country, wool-growing and mining, by coming into actual touch with them. His mercantile experiences had compelled him to consider deeply the economic action of the many changes which were being proposed. Further he had lived through the early tumultuous times, and had watched the immense influx to the gold-fields and then the nearly equal reflux, which made a new land policy and a reconsideration of tariff questions absolutely necessary if open revolt was to be warded off. He had, moreover, brought back from his travels a mind which had noted the signs of disruption and civil war which preceded the great American rebellion. Further, partly by lecturing on his travels and by his religious teaching work, he had developed his writing and speaking powers, till they had reached a degree of effectiveness which I have rarely seen surpassed in Australia. It was, therefore, inevitable that he should drift into politics, and that too on the side which promised to establish the prosperity of the mass of the population. Balfour first stood for Parliament in January, 1866, when the first McCulloch Ministry appealed to the country on its policy regarding mainly the Land Laws and Protection. The constituency he stood for was a country one, the Eastern section of the county of Bourke. He, with the other supporter of the McCulloch Government, Mr.

McGaw, was returned by a large majority, after a stiff contest. During Balfour's canvass of the constituency I often accompanied him to his meetings, and heard many of his speeches. I had heard him speak well at church and other meetings, and I expected he would make a favourable impression by his addresses; but the effect far surpassed anything I had anticipated. His speeches grew in pungency and power as his canvass went on, till they became ideal political speeches, terse and clear, instinct with conviction, lighted up by flashes of genuine humour, and striking home by their eloquence whenever that was in place. It was not surprising, therefore, that, as soon as he was in the House, he was selected to speak for the Ministry both in moving the Address in reply to the Governor's speech and on later occasions.

Though his political career in the Legislative Assembly began at an exciting time, and he was soon the centre of the storm, I should not enlarge upon it were it not that Balfour's advocacy of the Darling Grant, and his vigour in attacking the Legislative Council, have been misinterpreted even by his friends, and that they throw light upon his character. The greatest constitutional struggle in the history of Victoria was then at its height and he stood strongly, as a man of his antecedents could not fail to do, on the Liberal side. To understand this we must endeavour to make clear what the essential questions at issue were. The contemporary documents are not enlightening, for there was high excitement on both sides, and on both sides many things were said and done that obscured the real issues for the disputants, and which tend to obscure them for those who read of them now. Unfortunately, also, the main histories written since are so obstinately one-sided that they are useful only so far as they chronicle facts, for their persistent blackening of the

conduct and motives of the other side shows that the writers had no insight into the purposes of their opponents. But in our calmer time it should be possible to do justice to both sides in a conflict which had its origin in circumstances beyond the control of any man, or set of men.

Briefly, the issues were three; free access to the lands for agriculturists; protection for native industries; and, as a corollary to these, the rights of the Legislative Council and the Legislative Assembly respectively under the new Constitution.

In the first place, the land question is to be considered. The cardinal fact in respect to that was that up till 1846 the pastoral tenants of the Crown had no tenure. They held the land only by annual license; and it could be put up for sale at the end of any year. At first this caused no difficulty; but, when the population increased and the demand for land for agricultural purposes arose, the pastoralists began to demand some tenure. At the instance of Governor Gipps, who had returned to England in that year, Earl Grey passed a Waste Lands Act for Australia which gave a 14 years' tenure to the squatters. Under that Act, Orders in Council were issued for New South Wales, which then included Victoria, and so, as Jose says in his *History of Australasia*, "the squatters' troubles were appeased by an Imperial Act, which allowed them to lease their runs for a fixed period with the right to buy what they wanted at £1 per acre before any one else"; for this was the meaning of the pre-emptive right the Orders in Council conferred. From that moment the struggle between the agriculturist and the pastoralist began to grow bitter, and movements were made by the squatters to turn their leases into freehold. They lost no time in pushing their advantage, and in 1849 obtained a new Order in Council which made pastoral leases transferable, a step which Rusden says

“rendered it more difficult than before to withstand the efforts made in the Colony and England, to convert the temporary pastoral license into the equivalent of any assignable freehold.”

When things were in this sufficiently unsatisfactory state, the slow natural développement of the community, which might have given time for the gradual and peaceful settlement of the difficult questions which were looming upon the horizon, was interrupted by the discovery of gold (1851). That flooded the land suddenly with multitudes of emigrants, men of all trades and of none, who swarmed into the country to dig for gold. At first no capital and no machinery were needed. Power to dig, a pick, a pan, and a “cradle” were all that was necessary, and every man who went to the goldfields might hope to make a sudden fortune. In the first few years many did; but, when the alluvial gold, that washed down from the gold-bearing rocks by the rivers, was exhausted, the whole character of the gold-digging was changed. The gold-bearing reefs had then to be attacked, and to do that machinery, capital, and scientific skill were absolutely necessary. In a few years, therefore, the business fell into the hands of companies, and the individual gold-digger had to accept the position of a labourer. Many refused to take that position; in any case the number of labourers required was much smaller than the number of men on the goldfields. Consequently, the outflow of the people to the goldfields was checked, and a reflux into the towns took place. Thereupon a natural and perfectly reasonable demand arose that land should be opened up freely and at once for agriculture in order that the immensely increased population might be fed and employed.

Had there been a century of time at the disposal of the governing powers, doubtless the British genius for compromise in political matters would gradually and

quietly have worked out some tolerable solution. But there was no time at all. The people were there, needing to be fed, and demanding immediate employment, and their demands had to be met, otherwise evil would most certainly befall the colony. But vested interests stood in the way. We have seen how the claims of the pastoral tenants of the Crown had grown from a yearly license to something like a freehold; and, when the imperious demand for land for agriculture arose, as a body the pastoral tenants of the Crown resisted it, claiming pre-emptive rights. Now there can be no question that as a mere question of law, the Orders in Council had given them ground to stand on. Perhaps they had a legal right to block the access of the people to the land; and the extreme men among them, those who had either not heard or did not believe that *summum jus* might sometimes be *summa injuria*, pressed their claims. How far they had pressed them even before the discovery of gold may be learned from a case reported by Mr. Rusden (Vol. II., p. 521), in which the sale of suburban lands well adapted for agriculture was blocked near Kyneton by squatters, who had occupied the land before the Orders in Council, claiming the right to buy these lands at £1 per acre, though the pre-emptive right they asserted was given only by these Orders. To this claim the Government yielded. Consequently, as the Government would not press the letter of the law against the squatters and the squatters pressed it against the Government, they won. Two years later it was said that the squatters' claims would, if yielded to, hand over 60 millions of acres to less than 800 persons. Such demands forced upon this small new community the world-wide, age-long conflict between the pastoralist and the agriculturist which had led to the situation which the Gracchi, in ancient Rome, had had to face; and here, as there, it led to revolution. In the conflict which ensued it was

curious not only to see all the old questions revived, but to be able almost to recognise the ancient champions of the two sides, as living once more in their successors. When full representative Government was granted to the Australian Colonies, therefore, one of the first things that had to be done was to find some reasonable settlement of the land question and to get the agricultural lands occupied by agriculturists.

When responsible Government was given to Victoria and the lands and all that was in them were given to that Government, many were sanguine enough to believe that now all would be well. Balfour was one of these, for in a lecture already referred to, which he delivered in Regent Square in 1859, after describing the above state of things, he says: "Happily, much of this evil has been removed. We have now liberty to deal with the land question for ourselves. The outrageous claims of the squatters have been withdrawn, and all the more intelligent of them now admit that, whenever the land is required for agricultural purposes, they must at once give way, compensation being claimed only for actual improvements. Lands are now freely sold by Government at auction at a minimum upset price of £1 per acre. The Orders in Council are obsolete, and a new age is inaugurated. Much still requires to be done, doubtless, both to give the small farmer easy access to suitable land, and to grant some fixed tenure to the squatter for the occupation of his run, and this will afford work for our Legislators." That expectation was not fulfilled, and Balfour was to learn by personal experience the difficulty of settling the claims of contending classes, and how revolution had to be faced in attempting it.

With regard to the encouragement of manufactures, the opposing vested interests would never have arisen had the manufacturers of Great Britain and the Melbourne

merchants acted fairly by the nascent industries of Victoria. The present writer is, and has always been, a Free Trader, but, unless the Free Traders are also Fair Traders, experience has taught him that the establishment of manufacturing industries in a new and small community is impossible. The first Protectionists in Victoria were reprov'd in despatches from Britain for trying to establish industries which would not naturally flourish, and which could supply their needs only by making the protected community pay more than was necessary for the goods manufactured. But that was not the way in which colonial protection arose. The first attempts at Australian manufacturing were made in precisely those things the production of which was natural. Our great staples then were tallow and wool, and the first native industries attempted were candles and woollen cloth. We had the raw material here, and it was thought the cost of the double voyage, that of the raw material to Britain, and that of the finished article to Australia, would enable us to sell our goods at a price to make manufacture profitable. That was actually the case; and, had there been more foresight and fairness in the minds of the British manufacturers and merchants, Australia might never have been a Protected country. But the only thing the English makers and the Australian importers of candles and woollens saw was, that if these infant industries were successful they would lose the Australian market in these things. Therefore, immediately they heard of the attempts, they shipped candles and woollens to Australia, and sold them below cost price till the new manufactories were ruined, and then, having quashed competition, they raised the price of their goods so as to recoup themselves for their losses, and to increase their ordinary profit. More than once this was done; and the result was that the British manufacturers who did this for their own immediate profit

soon saw, not only themselves, but all British merchants shut out from Australia by a tariff wall which has grown only higher with the years. Most unwillingly, therefore, but inevitably, Free Traders like Sir James McCulloch and Mr. Higinbotham were driven to propose first bounties and then duties, and to entangle their country in the meshes of a commercial system the escape from which when once entered upon has yet to be found.

But, besides these formidable vested interests, the legitimate demands of the population in those days were hampered, if not entirely blocked, by the form of Constitution which had been adopted. The intention had been to introduce a bi-cameral system after the British model, the two Houses having respectively the powers of the House of Commons and the House of Lords. That was comparatively easy where the Upper House in the Colonial Parliament was nominated by the Government. All that was necessary to secure harmony when difficulties arose was that there should be power given to add members who were in sympathy with the majority in the Lower House. But in Victoria the Legislative Council was elective and indissoluble; that is to say, a certain number retired at intervals, but the whole Upper House could not at any one time be sent to the electors, as the Lower House could be. In practical working, this gave the Upper House power to send members of the other House to their constituents, while the Lower House could not retaliate. Moreover, the property qualification for both electors and members of the Council was very high: for the former £100 per annum, and for the latter the possession of £5000. The result was that the Upper House represented a mere minority of the population

To give such a House the powers of the House of Lords, without the check which the power to create peers provided, was to court disaster; for, as Professor Morris,

in his "Memoir of George Higinbotham," says, "A contest between the two Houses, if the Assembly was supported by the constituencies, meant a conflict between the will of the people and the will of the moneyed class." In other words the representatives of the squatters and the commercial classes, those interested in refusing access to the lands and protection to native industries, were by the Constitution posted in an intrenched camp across the paths of national progress. From such an impasse, the only issue was by some kind of revolution. As if that were not enough, there was added this other complication, that the three parties to the Constitutional Government of the Colonies—the Imperial Government, their representative the Governor, and the Colonial Cabinets, were all new to their work and did not at first see clearly the necessary limits of their interference with each other. In such circumstances, it was certain beforehand that the British Ministers would meddle too much and that the Colonial Ministers would be beyond measure sensitive as to their independent powers. Further it was obvious that the Governor, occupying the anomalous position of having to act the part of a constitutional sovereign to his Colonial Ministries, and that also of a public servant under the control of the British Minister for Colonial affairs, was bound to fail, sooner or later, to meet the demands made upon him.

It was not strange, therefore, that difficulties arose in Victoria, and it is easy to see, and to say, that both parties to the strife had justification for their attitude. As in so many other historical situations it may be said that both were right and the strife was only the keener and more tragical for that. But if we ask with which side the welfare of the people was bound up, and that surely is the ultimate question, there can now be no doubt, I think, that the Liberal Party, as it was then called, was in the right. The land had to be opened to

agriculture, and that, too, at once; and this was done. Native industry had to have a chance to raise its head; therefore some form of protection had to be given, and was given. Lastly the conditions under which representative government could be given to subordinate States under the rule of a higher Representative Government had to be worked out, and the limits of Imperial interference reduced to a workable point; and these things also were gradually done with a minimum of revolution. For the details, Morris's "Memoir of George Higginbotham" may be consulted; for, though it is a life of the protagonist on one side, its statement of the main facts seems to me to be entirely reliable.

But, though all ended well for the Colony, in the process the Governor, Sir Charles Darling, was ruined, though to the unbiassed judge of his actions and despatches, it must, I think, appear that he acted rightly, on the whole, in extraordinarily difficult circumstances. But political feeling was exacerbated to a most extraordinary degree, and when the minority had been defeated again and again in their own State, they called upon the home Government to give them victory over the great majority of their fellow-countrymen. They had more influence in this direction than they should have had; because, for one thing, the British Ministers for Colonial affairs were such ardent Free Traders that they seemed to wish the Governor to become active in hindering the introduction of Protection. As the Governor could not, and would not, do this, and had not in other matters acted as the British Minister, without experience of the facts, thought he should have acted, some extreme expressions in a despatch written in reply to a complaint made against him by 22 ex-Ministers for the Crown were made the excuse for his recall, with no prospect of further employment. It was said that, after what he had said about these gentlemen, he could not work with them

politically. That this was not the real reason, is shown by the fact that he was at the moment when he was being recalled actually working with some of them. However, he was recalled.

It was obvious that the Ministry whose advice he had as a constitutional Governor followed in the actions censured, and the people of the Colony whom that Ministry represented, could not let him be ruined without compensation. Of this, Balfour, who had approved of the Governor's action throughout, was convinced, and he gladly undertook to bring the matter forward. He accordingly moved (May 1st, 1866): "That a Select Committee be appointed to prepare an address to His Excellency Sir Charles Darling; and to consider and report on the steps this House should take with reference to his being relieved from his position as Officer administering Her Majesty's Government in this Colony." This was carried by 49 votes to 15 after a three days' debate. Balfour's speech on the occasion, the second he made in Parliament, was calm and absolutely free from personalities. Even the "Argus" (Wednesday, May 2nd, 1866) said: "No exception could be taken to the manner in which the Hon. Member for East Bourke, Mr. Balfour, introduced his motion yesterday evening. To do the Hon. Member justice, there was not only an entire absence of asperity in his manner, but even in his most emphatic utterances an evident concern not to wound the feelings of those politically opposed to him. It is also due to Mr. Balfour to say that in this his first formal motion in the Assembly, he displayed an amount of logical ability and eloquence which give favourable promise for the future. We could wish that he had chosen a more worthy theme for his first conspicuous essay; for, while willing to concede that he was animated by a creditable regard for the Governor, in the unfortunate position in which he was placed, we cannot

compliment the Hon. Member on his political sagacity or even his candour. Mr. Balfour had carefully culled passages from Sir Charles Darling's despatches in which His Excellency disavows any participation in the action of his Ministers in reference to the 'tack,' and even expresses regret that the Assembly should have sanctioned such a course. But it was not in Mr. Balfour's power to show that His Excellency had ever remonstrated with his advisers as to the course they intended to take in this particular, as we conceive he was bound to do."

Nevertheless, it was a most convincing defence of Sir Charles Darling on every one of the points for which he had been censured by Mr. Cardwell, who then had charge of Colonial affairs in Britain. It also demonstrated how crude and impossible were the theories held there, at that time, as to the duty of a British Governor in a Colony possessing constitutional government. For a new member it was a most creditable effort, and made an impression even upon a House which was accustomed to the penetrating and powerful eloquence of Mr. Higinbotham, one of the few really great orators Australia has possessed. Later, he presented the copy of an Address to Sir Charles Darling prepared by this Committee which, in few and well-chosen words, set forth the unprecedented difficulties by which he had been beset, his steadfast adherence to the principles of constitutional government in determining to rule by the advice of his responsible Ministers, and thanked him for saving the Colony from anarchy. On moving this, Balfour made no speech, nor did any of the supporters of the Address; but it was carried by 45 to 19. Finally, on the 8th May, 1866, he brought up the second part of the Committee's report, which was "That, in consideration of the services which His Excellency Sir Charles Darling has rendered in the administration of the Government of Victoria, from which he has been recalled for political reasons only,

and seeing that his removal will entail upon his family very heavy pecuniary loss, they have agreed to recommend that a grant of £20,000 be made to Lady Darling for her separate use." He informed the House that, since the Report had been prepared, the Governor had intimated that Lady Darling would be precluded from accepting any grant until the Governor should have first ascertained whether Her Majesty might be pleased to signify any commands thereon. He, therefore, moved that an address be presented to the Queen humbly praying Her Majesty "to sanction the acceptance of the proposed grant to Lady Darling." Later, the British Government decided that the grant could not be accepted so long as Sir Charles remained in the Government Service. Thereupon, he resigned and the vote was carried in the Lower House, and placed in the Appropriation Bill, as it clearly might be. The Upper House rejected the Appropriation Bill, the Ministry resigned; no successors to them could be found, and a prorogation of Parliament took place in order that the Appropriation Bill with the grant might be sent up again. Again it was rejected, and a dissolution of Parliament followed on December 30th, 1867.

The General Election took place in February, 1868, and the Ministry was returned with a following of 60 instead of 58 in a House of 78 members. A more emphatic endorsement by the country of the Ministerial conduct could hardly be conceived. Balfour had gone before his old constituency, and had been returned with an increased majority. Like others of those who had been prominent on the Ministerial side, he had been fiercely attacked, and in the most subtle manner at the disposal of the Opposition press. They built a fanciful character of him, as a sour, self-righteous, tyrannical Puritan, an enemy of joy who wished to force his own gloomy religion upon all and sundry, and they estimated

and criticised all he did from that point of view till those who did not know him actually thought him to be this. The present writer assisted him in this election, and had the pleasure of seeing this "idol" of the newspaper "cave" dissipated by his bright and cheery presence and the brilliant and incisive speeches he delivered till the canvass became almost a triumphal progress. On one occasion in a bush inn, where a meeting had been held, a countryman asked: "Is that the Balfour that the Melbourne papers are always abusing?" The reply was: "Yes." Again the question was eagerly put: "But are you really sure?" "Yes, it is he undoubtedly." Then, as his face lighted up, the voter said, "He isn't a bit like what they say. I'll vote for him." That must have been a very frequent experience for him in those days and afterwards. Some might not approve of the course he took at various times in public life; but all who really came into contact with him felt the attractiveness of his personality; and his transparent sincerity and unselfishness removed all doubt as to his good faith or his toleration. After that experience, they might think him mistaken, but never gloomy or tyrannical or insincere.

But the decisive victory of the Ministry brought no settlement of the political difficulties. The Home Government intervened and in such a manner as to show how serious was the danger to constitutional Government—against which the Lower House was fighting. The incident as recorded in Morris's "Memoir" is very clearly and succinctly stated, and, as Rusden substantiates the facts, I shall quote from Morris: "Meanwhile the master of the Colonies, the man whose province it was to instruct governors and tell them how to rule, had been changed. His Grace the Duke of Buckingham and Chandos had succeeded to Lord Carnarvon. The difficulty of attempting to govern a Colony by despatches

that took about two months to come, and started at intervals of a month, written by some one at a distance from the scene of action, who could hardly be fully informed, could not be better illustrated than in the two despatches, penned, or it would be more correct to say, signed by His Grace on the 1st January, and on the 1st February, 1868. The former said: "You ought not again to recommend the vote to the acceptance of the Legislature. . . except on a clear understanding that it will be brought before the Legislative Council in a manner which will enable them to exercise their discretion respecting it without the necessity of throwing the Colony into confusion. If I refrain from giving you a positive instruction to this effect, it is only because I am unwilling to bind you irrevocably to a specific course of conduct under circumstances which may have materially changed before this despatch reaches you." The latter said: "The proposed grant, whatever opinion may be formed of its policy or propriety, is not so clear and unmistakable a violation of the existing rule as to call for the extreme measure of forbidding the Governor to be party under the advice of his responsible Ministers to those formal acts which are necessary to bring the grant under the consideration of Parliament." The second despatch went on to suggest that the Legislative Council should no longer continue to oppose itself to the ascertained wishes of the community. When we reflect that if the first of these despatches had come last and the last first, the Darling grant might have been passed, and that, since they came in the reverse order, the Ministry had to resign, we see that this state of things could not possibly continue. But, though the Government had sixty votes out of a possible seventy-eight behind it, it was powerless. Naturally, a crisis which lasted many months ensued, for the end of such mischievous interference had to be fought for; but, if the

Government was powerless, so were the Governor and the Opposition. A minority of 18 out of 78 could not form a Ministry, and for two months the Lower House met only to adjourn.

Eventually a new Ministry was formed under Sir Charles Sladen. Just when it was preparing to face the question of the Darling Grant, it was announced that Sir Charles Darling had re-entered the Colonial Service. Thereupon, he received certain lapsed emoluments from the Victorian Government, and a pension of £1000 a year from the Colonial Office, dating from 24th October, 1866; and when he died four years later, a Bill was passed in Victoria through both Houses, conferring a pension of £1000 a year on Lady Darling, together with a sum of £5000 for the education of her children. This unanimity at last was partly due to kindly feeling, but there was in it also an acknowledgment that the Governor had been placed in an impossible position, and had suffered for the sins of others more than for his own. Ten years later the justification of those who pressed the Darling grant was published in Todd's *Parliamentary Government in the Colonies* (Ed. 1880, p. 121; See Morris, p. 140), where a summary of some despatches of Governor Manners Sutton, who had been specially chosen for his knowledge of English Parliamentary practice, is given thus: "The Governor could not but confess that, without undervaluing the status of the Legislative Council, they were in their persistent opposition to this grant asserting a claim which the House of Lords under similar circumstances would not have preferred." Unfortunately, since then the House of Lords has preferred it, by rejecting a budget; and the result has been the threat of a drastic reform of the House of Lords, which war alone has prevented the English people from carrying out.

The only other great political question in which Balfour

took keen interest while in the Assembly was that of Education. He had been appointed a Member of the Board of Education soon after his removal from Geelong to Melbourne. But, though he had loyally worked under the old system, he was fully convinced that national education was superior to denominational; and, when, in 1866, Mr. Higinbotham brought in a Bill for Nationalising Education, he followed every step of its progress with the warmest sympathy and interest, though, owing to his absence in New Zealand when the Bill was brought in, he did not speak on it in the House. The main principles of the Bill are briefly stated in Morris, p. 146 :

- (1) Enactment of a law making instruction of children compulsory upon parents.
- (2) Appointment of a Minister of Public Education.
- (3) Establishment of Public Schools from which sectarian teaching shall be excluded by express legislative enactment, and in which religious teaching shall be in like manner sanctioned and encouraged.
- (4) Local Committees to have control of teachers under minister.
- (5) Establishment of a training school for teachers.
- (6) Annual exhibitions at grammar schools to be given to pupils of public schools.

Most of these provisions have now been generally adopted, but two of them, Nos. 3 and 4, perhaps the most important of all, here appear for the last time in any responsible statesman's programme, and they appeared only to be rejected. The rock upon which the Bill split was the third provision, for which Balfour was always, from then until his death, enthusiastically eager. It added greatly to his regard for Mr. Higinbotham to find him advocating, with his lofty eloquence, the claims of religion in education. But the Bill was doomed from the first. The Roman Catholic Church was, of course,

against the proposal to establish schools not under its own control; and the Anglican Church also cast its vote against it at the last moment, when there was no time to organise in its support. That sealed its fate; and that one act of Bishop Perry (for it was largely his act) probably did more to retard moral and spiritual progress in Victoria than any act done by the professed opponents of both during his long and in other respects beneficent Episcopate. Nothing in his public life grieved Balfour more than this. He foresaw, as Higinbotham did, that such an offer on the part of the State would not be renewed, and he traced the origin of the Secular Bill which was introduced in 1870, and enacted in the end of 1872, directly to this "great refusal." Later, public men imitated the embittered Higinbotham in attributing the rejection of this great measure to the hostility of the religious bodies (for this purpose always called "sects"). But the truth is that the Roman Catholics and the Anglicans were the only "sects" who rejected the Bill; while the Presbyterian, Congregational, Baptist, and Methodist Churches were all warmly in favour of it; and, with their help, Mr. Higinbotham, if he had not "prematurely despaired," might in a later session have carried the most statesmanlike and most effective Education Bill Victoria has ever known.

CHAPTER IX.

TRAVELS.

In the midst of the turmoil of his first Session in Parliament, an accident happened to Balfour which was definitely to end his political career in the Lower House. While playing football with the young men who were his friends one of his eyes was somewhat severely injured. At first it seemed a trifle, but the inflammation set up by the blow would not yield to treatment, and he was peremptorily ordered to rest his sight in the early months of 1867. He made his first effort in this direction by taking a trip to New Zealand. At that time I had overworked, in my efforts to pass my second year at the University, and was in a somewhat precarious state of health after I had accomplished my task. Balfour urged me to come with him, as he put it, to act as his reader and amanuensis, but really because he saw how fagged I was. Possibly, too, he saw that a larger experience of the world than any that had yet fallen to my lot would be valuable to me. Whether he foresaw that or not, it was so; and I look back upon the six weeks of that journey as an educational influence of the first importance. We left Melbourne on the afternoon of Monday, 15th April, 1867, and, after a prosperous voyage, we reached the Bluff, the harbour of Invercargill, at dawn on Saturday.

It was a lovely windless morning and the steamer was moving swiftly up the calm harbour when suddenly there was a long harsh rasping sound. The vessel stopped almost at once, and the masts went forward with the action of a bullock whip when it is being cracked, and there we were hard and fast upon a reef hitherto un-

charted. Of course there was great and instant alarm among the passengers; but the only person who disgraced himself was a man who had made himself offensive by his rude and boisterous infidel talk. He, in contrast to the female passengers who were quietly courageous, was panic-stricken, and went down upon his knees to weep and seek the aid in this time of stress of the God he had been blaspheming. Happily, Captain Darke, the commander of the ship, was a capable and courageous sailor. Facing all risks, he backed the ship off the reef, and, though she immediately sprang a leak of formidable proportions, he got her safely up to the wharf before serious harm had been done. The passengers all landed, of course, and some decided to trust the ship no more, but to go by land from Invercargill to Dunedin. We did not make up our minds, but went to Invercargill, spent the day there, and finally decided to return to the steamer. When we arrived we found that most energetic means had been taken to deal with the leak. It had been ascertained that a sharp tooth of rock had pierced the hull and torn it just as a piece of cloth is torn by a thorn. Into the gap timber and cement had been forced, and outside a thick sail had been passed round the hull, and the Captain assured us that he could take us safely to Dunedin. With his usual courage, Balfour decided for this, and we left the Bluff in the evening, watching anxiously to see whether the stoppage of the leak had been successful. All night the pumps were kept hard at work, pouring out clean sea-water into the sea, for a good deal was still coming in; but, as all the timorous passengers were gone, though we had some anxiety, there were no more scenes, and on Sunday we arrived safely at Dunedin. There our connection with the "Rangitoto" ceased, as she had to go on next day, while we were to spend at least a week in the city. We heard, however, that she reached Lyttelton, the port of Christ-

church, and sank at her moorings, alongside the wharf, so that anxiety had not been altogether unwarranted.

As the object of the tour was, for both of those concerned, recuperation and rest, though there was much to interest a keen Liberal politician like Balfour in the state of public affairs in New Zealand, he gave no more than passing attention to the crisis which Mr. Cardwell was producing in that Colony, very much on the lines of the crisis he had caused in Victoria, Sir George Grey, the ablest and most farsighted Governor New Zealand ever had, being the victim, in place of Sir Charles Darling. We visited the chief towns, Dunedin, Christchurch, Wellington and Auckland, moving on every few days and living generally in the clubs of the chief cities. As Balfour had many friends in the various cities, and had also powerful introductions, we were exceedingly well received everywhere, and saw all that was worth seeing. At that time the curious system of provincial Governments (ten of them) established by Grey's Constitution Act 1852, under a bi-cameral central Government and a Governor, was still in existence, and gave visitors a conception of what England under the Heptarchy may have been like. Superintendents were everywhere, and members of the legislation were "thick as autumn leaves in Vallombrosa," though there was not much to show for all the expenditure. But the system perpetuated in a pleasing way the original peculiarities of the various settlements.

In Otago, we found a section of the Free Church of Scotland established in peace and prosperity 12,000 miles from home, and it was no common pleasure to us to hear the Doric of our native land in all its pristine purity from the lips of children. Coming as we did from Australia, where Presbyterians were and still are a comparatively small minority of the population, we welcomed also an ecclesiastical state of things which

showed all the great Churches to be Presbyterian and our form of worship and education established in a new land almost as beautiful as the Scotland we loved with all the passion of exiles (voluntary exiles, it is true, but still exiles). In Christchurch, again, at that time, the stamp of its Anglican origin was as decisively upon it. As we noticed with no small amusement, there were reminiscences of Church architecture in almost every building, gables everywhere from Church to cattle shed. One of the most vivid memories I carried away with me was the quiet and somewhat secluded white stone Parliament Chamber on the banks of the River Avon, which flows by in a broad and constant stream, though its source is not more than five miles away. At first visitors are puzzled by this sudden outbreak of a full grown river on a plain so level that, to get an extensive view, you have to build a height for yourself; but, when they remember the far-off peaks of the lofty West Coast mountains, with their continually melting snows, and the gravelly nature of the great Christchurch plain, the secret is revealed. The water pours down from the hills through the gravel underground and comes to the surface again just before it plunges into the sea. It seemed to us to be an extraordinarily fit symbol for these two Colonies which reproduced so exactly the characteristics of their origin far away from the sources of their best life.

From Christchurch we went to Wellington, where we spent a busy week and came in contact with many strange specimens of humanity. For some reason unknown to us, the city was full of strangers from Britain and elsewhere, and at the Club we had talks with or listened to the conversation of all sorts and conditions of men, with surprisingly little profit of any kind; though one of the loudest talkers was an elderly or even old man with fair hair falling down over his coat collar, whom I have since identified with a prominent New South Wales

politician. When we left Wellington, we crossed the straits to Picton and thence to Nelson, where we had our first sight of snow-clad mountains, which I find noted in a letter of the time as "a magnificent sight." But indeed the beauty of the scenery everywhere in New Zealand is most remarkable. Of the towns, only Christchurch can be said to be commonplace in its site.

After leaving Nelson, we passed back again to the Northern island, to call at Taranaki. In the morning at dawn we came in sight of Mount Egmont, that lovely cone of 8,300 feet, which rises clear from the sea-shore in, to me, unexampled splendour. We saw it then in the light of dawn, entirely free from mist from base to summit; and on our return we saw it again similarly free, in the evening light, and carried away a memory of perfect mountain beauty of which Balfour often talked to me in later years. At Taranaki, a small town to the north of Mt. Egmont, we landed in a surf boat, and found it in a very melancholy condition. At that time the last Maori war was just grumbling to its conclusion, and Taranaki was now safe, though the whole of the Lake Country was still in the hands of the Maori king, so that it was closed to all Britons. But the war had been specially fierce and prolonged in the neighbourhood, and, as we said at the moment, we found more of the inhabitants in the cemetery than in the city. Still we found a Presbyterian Minister holding his flag aloft in these disastrous circumstances with courage and cheerfulness, and joined gladly in the Service at his church. In the afternoon we took on board 300 soldiers of the 50th Regiment, with a number of women and children who were going to Auckland to embark for Britain, so that we assisted unawares at the close of an era in Colonial history. British troops were then withdrawn from the Southern Seas and any warlike operations that it remained to undertake were carried on by colonial troops.

No one then could have guessed that within 50 years New Zealand and Australia would be sending out 300,000 of their choicest manhood to fight, and, we hope, to triumph, along with the Motherland, in the greatest war in history.

At Auckland we remained for five or six days in the midst of the turmoil of an embarking army, as armies went in these days, and there we met the two strongest and most remarkable men we had come across in our journey. They were two friends, Sir Donald MacLean, and the Rev. David Bruce, the leading Presbyterian minister of his day in New Zealand, who spent his last years in New South Wales. Sir Donald had been Superintendent of Hawke's Bay province, the chief town of which was Napier. There he had distinguished himself by his wisdom, and had acquired an unrivalled knowledge and influence with the Maoris. At this time, the critical moment when the natives of New Zealand were being dealt with according to sound knowledge instead of with ignorant prejudice; when the Native Land Court had just begun its beneficent career, leading to the settlement of all land disputes; and when the Māori schools were being endowed, and "the tribes were allowed to elect four of their chiefs to represent them in the Colonial Parliament," Sir Donald was the very eye and ear of the Government. On the other hand, Mr. Bruce, though he had no official position, was said by all we met to be the wisest and most capable adviser of the Government through his friend. However that may be, both men impressed us as men of quiet power of the statesman-like kind; and, if Mr. Bruce did not help to rule New Zealand then, we learned afterwards, when he was older, and engaged in work which was entirely ecclesiastical, that he had all the qualities which would have enabled him to do so.

We returned to Wellington as we came, and from

Wellington crossed over to Sydney, where we were most hospitably entertained by Mr. and Mrs. Edward Fairfax, Mrs. Fairfax being a relation of Balfour's. But before we sought them out, indeed on the very day we arrived in Sydney, we had the one disagreement we ever had in a friendship of nearly 50 years. We had been packing and unpacking, sight-seeing and travelling every day for six weeks, and our nerves must have been somewhat frayed, for we fell into extreme displeasure with each other as to whether we should have oyster soup for lunch or not! Often and often in after years we have laughed over our one quarrel; but the only result it left with us was that ever since we have wondered at the temerity of those who spend their honeymoon in travelling, seeing that in the comparative dispassionateness of friendship six weeks of constant movement produced this lamentable result. At the end of May we were back in Melbourne.

Balfour then resumed his attendance in Parliament and his place in business; but his eyes had not greatly benefited by the New Zealand holiday, and, notwithstanding the strained condition of politics which before the end of the year brought about the second deadlock, he left town for the firm's station, Round Hill. As I have already referred to that visit, I need not say anything more concerning it. Later in the year he paid a visit to Tasmania, but returned before the dissolution of Parliament. At the General Election in February, 1868, he was triumphantly returned for the third time. He continued to take an active interest in the phases of the struggle between the Houses of Parliament, as before on the side of the Assembly, till the formation of the short-lived Sladen Ministry in May of that year. Then he resigned his seat, and sailed for Europe with his wife and family in June. The fact was that, notwithstanding all precautions, his eyes were becoming steadily worse,

and the excitement of political life made real rest impossible. In January he complains in a letter to me of political affairs "taking up even more than should be of my business time." How exciting "political affairs" were may be gathered from a few words in the same letter: "I enclose a report of two speeches last night (*i.e.*, 6th January, 1868). Such a meeting! about 5000 on our side to 200 or 300 against, and some of these (about 20 or 30) Sandridge lumpers, brought up drunk!"

Amidst all toils and turmoils, he always had time for his friends. Just at that moment I was in great perplexity as to my future. I had passed for B.A. in the Melbourne University in February, 1868, and was urged to choose some profession. I thought of Medicine; but Balfour's wish was that I should aim at the Ministry of the Presbyterian Church. Yet he did what he could in getting information as to the medical course, for I find enclosed in a letter from Sydney, which he was visiting on business, a full statement as to graduation in Medicine in the University of Edinburgh, which he had obtained from Dr. Blackwell. After considerable hesitation, I decided for the Church, and for that decision, which has brought with it the happiness of a lifetime, I owe Balfour more than any one beside. There was, however, at that time no really adequate training in Theology to be had in Australia, and my decision carried with it the need to go to Edinburgh; so I decided to go with Balfour and his family in the Aberdeen clipper "*Wave of Life*," a sailing ship of less than 900 tons burthen. With his usual kindness, he, knowing that I had no money to spare, asked me to be his reader during the voyage, and to teach the elder children. This I gladly undertook to do, and the arrangement brought with it one great benefit. In order that I might have a place where lessons could be given, it was arranged that I should have a cabin to myself. As the ship was to go

round Cape Horn in winter, though there was a stove in the cabin which was to be kept constantly burning, Balfour had had the forethought to provide all his family with moccasins of rabbit skin with the fur on, and I had followed his example, a precaution which turned greatly to our profit. He also tried to minimise the risk of sea-sickness for Mrs. Balfour by having for the cabins he occupied swinging berths, which could be fastened to the wall if that were desired, but which when loose remained always level. That novelty also worked out to the profit of Mrs. Balfour and the children, though when the berths were freely swinging in a storm, a passage across the cabin "craved wary walking" indeed.

The voyage was, owing to contrary winds before we reached Cape Horn, and contrary winds when we came near the channel, a very long one, 104 days; but it was in every other respect successful. Balfour had now five children, three sons and two daughters, the youngest son being only four months old; and before entering on such a voyage by sailing-ship in those days, much preparation had to be made, and a great deal of forethought exercised, as not even berths were supplied. The reason for going by Cape Horn was that the prevailing winds at that season of the year are favourable for vessels going from Australia; but unfortunately for us, on this occasion, all the winds came from the opposite direction. We did not get to Cape Horn till the 42nd day, and, as I read in a letter written on board, "During all that time we had only six days' really fair wind. Instead of a series of southerly and south-westerly winds, we had a constant succession of gales from the East and the North-East, right in our teeth, and one, which lasted for six days, blew us as far South as 60 degrees, though we were 'hove to,' or nearly so for three of those days. From cold and wet a good many of the stock died, and so much coal was used in the saloon fire that it ran short

for the condenser. We had, however, considerable compensation for our long voyage in this region, in the fact that we had not been nearly so cold as we expected to be, and as we should have been had the wind been from the South." The passengers on board were nine adults and fifteen children, and none of them save our party had made any special provision against the cold. Consequently they were always gathered round the stove, the children especially, and soon came to suffer frightfully from chilblains. We in our rabbit skin moccasins never needed to go near the fire and so escaped this inconvenience. But the constant head winds were tiresome, and the slow progress we made was so vexatious that we always warned our friends afterwards to avoid a voyage by Cape Horn in winter.

The only thing memorably pleasurable was the sight of the icebergs. They were first seen in Lat. 59 degrees on the 30th June, when we had been at sea for four weeks. In one day 17 were seen, some of them very large. We also passed three quite close, within 500 or 600 yards, and sailed along some which were three miles long. The colour of the ice where the sun shone through it was perfectly lovely, and one evening when the ship sailed into the broken fragments of a berg which had broken up, the beauty of the sea was wonderful. A light wind was moving over the water, just keeping the pieces of ice in motion, so that each one was marked out by a rim of phosphorescence on all its sides. To the passengers, who were not aware of the danger of sailing a ship under such circumstances, the beauty of it was indescribable; but for the captain and officers of the ship I imagine it was a time of almost heart-breaking anxiety, lest the ship should run upon one of these fragments large enough to damage her. On several occasions we saw land, first Tasmania, then the Auckland Islands, and Tierra del Fuego. At the last-named place,

which is a wild mass of tumbled fragments of hills, scattered about as by the fury of some enraged giant, on a Sunday evening we saw a perfectly unforgettable sunset. The whole country was sheeted with snow, and out of the snow every here and there volcanic fires were bursting. This was the foreground, and far inland a sharply serrated row of lofty snow-covered mountains formed the background and behind that the sun was going down in unutterable splendour. We were almost overwhelmed by the wild majesty of the spectacle; but one at least of our passengers was cool enough. He posed as a man of specially artistic taste, but when his attention was called to the glorious sunset he stopped in his wild-beast tramp up and down the deck, glanced for a moment, and then resumed his tramp, saying, "Yes, very pretty!" and never looked again!

After rounding the Cape, the weather became more favourable and the ship ran about 1,100 miles in one week. But it was evident that the voyage was going to be a long one, and provisions were running short. So the captain decided to try for Rio de Janeiro, the famous harbour of Brazil. Unfortunately, however, the weather became thick, and for four days before the latitude of Rio was reached the captain did not get a sight of the sun, and consequently did not feel justified in going into a port which he had never been in before, on his dead reckoning. He consequently resolved to run for Pernambuco, 900 miles to the North of Rio, but still in Brazil. The town, which is called San Antonio, is only 5 degrees down from the Equator, and has the dilapidated appearance of all tropical towns. The houses are white-washed, but they are disfigured by black weather stains which give them a neglected, almost ruinous look, and, though a river winds twice or thrice through the city, giving occasion for many bridges, it was hard to see any justification for the name the

Brazilians give it, "the Venice of Brazil." There were then from 30,000 to 40,000 inhabitants, a mixed multitude of Europeans, Indians, Negroes and Brazilians, the latter being descendants of the Portuguese conquerors. Here the ship laid in sufficient stores, and much fruit was bought both by the ship and the passengers.

When the time came for leaving, we very narrowly escaped destruction. On our arrival, the captain did all he could to get a pilot to show him where to anchor in the dangerous open roadstead. But no one paid any attention to his signals, and he had to take the ship to the anchorage himself. He probably anchored too near the shoal which bounds the anchorage on the North, for, when he decided to leave on the evening of the second day, because the wind, being South, was as favourable for us as possible, he got into difficulties of a formidable kind. He was only a mile from the bank, and the problem he had to solve was to get the vessel to move away from the bank as soon as the anchor was off the ground. All the sails were made ready; but, when the ship was drawn close up to the anchor, pitching, caused by a considerable swell that was moving in, jerked the ship about, and just when she was under weigh, the sails got wrong, and a stronger jerk than usual broke the compressor which keeps the cable from running out when the anchor is hanging to it, so that the men at the capstan dared not leave it, otherwise we should have been anchored again still nearer the shoal. As all hands were needed at the capstan, there was no one to work the ship, and she began to drift towards the bank at the rate of two knots. This gave us barely half an hour, so the captain called out to us passengers to run forward and help him to get the jib up, which we did, while Mrs. Balfour most courageously took the wheel, and then the ship began to go a little ahead. In about a quarter of an hour, when we could have

thrown a stone on to the bank, the ship began to move more rapidly, and soon we were fairly off and out of danger. As may be imagined, after that breathless 20 minutes we were thankful to leave Pernambuco, though our visit, accidental as it was, gave Balfour the opportunity of landing on the only one of the continents he had not visited before. The ship was soon quite safe, but there was great difficulty in getting the anchor on board as there was a considerable sea. The man who went down over the side to fasten a block to it was dipped so deep into the water as the bow went down that he was almost drowned, and the first and second mates who had hold of him were not much better. He was a big, brawny, reckless Scotsman named James Elliot, with whom we had become acquainted by our visits to the fore-castle. The mate afterwards told us that he asked Elliot to go over, because he did not think another man on the ship would have faced the danger of it.

After leaving Brazil there were three weeks of pleasant and prosperous voyaging till the ship reached the Azores, where troubles began again, not from contrary winds, but from calms, which lasted a week. Then came head winds; and, after trying to beat up channel against the wind for two days, the captain made for Plymouth, where we all disembarked after a voyage of 104 days (three months and a half).

Now it is proverbial that on a long sea-voyage it is not the best side of their nature that passengers exhibit. They are idle, they are closely packed together, and they cannot well get away from each other; and the result is that whatever pettiness is in their nature comes unblushingly to the surface; especially on a voyage protracted so long beyond what was expected as ours was. Consequently, what might have been expected happened. Before we had been six weeks at sea, Balfour's party were the only people who were on speaking terms with

everybody. The others, though some of them had been intimate friends before, would not even pass salt at dinner to those near them. One reason for this was that some of them had brought not a single book. When this was discovered, Balfour lent magazines, papers and books so far as he could, and thereby relieved the tension somewhat; but even the more reasonable became peevish and critical as the days went on, and, when we were so obstinately withstood by head winds at the mouth of the channel, they prowled up and down the deck in sulky silence, exactly like the captive wild creatures I saw later in the Zoological Gardens in London. Only Balfour remained consistently cheerful and serene. He never complained, he never lapsed from courtesy, and he was always quietly helpful, whenever an opportunity offered. In fact, he stood revealed to all as a man who had no pettiness in him. From the first, too, he had taken the warmest interest in the officers and crew. Every Sunday he held a service for the seamen in the fore-castle, and went among them at other times, talking with them, joking with them, dealing with them as with interesting acquaintances and latterly as friends. Further he tried to help them to pass worthily some of their idle hours, and he dragged me into this. Several times a week we went into the fore-castle and talked with the men. Then I read aloud from some book which we thought might be interesting; the men sang fine songs with choruses; and occasionally Balfour, who was not allowed to read, sang a song of his native land, and all was healthy human fellowship, without a trace of subservience on their part, or of condescension upon his. Not for the first time, I saw and marvelled at his power to meet men on the ground of our common humanity, or rather, as he undoubtedly would have preferred to say, on the ground of our common sonship to the Heavenly Father. But I was surprised and cheered by the response which

he called out in them. They were just an average crew of merchant seamen, such as might be found at that time in any well found and well manned merchant ship. They were not free from the faults which their hard and wandering life produced; but during these evenings they rose to his touch, and seemed to find pleasure in exhibiting only what was best in them. Their songs were always virile, often warlike, but they never had even a hint of the debasing element which public entertainers think the average sailor delights in, and our respect for these fine fellows grew with each opportunity of meeting them.

In a letter written on the voyage, I find the following : "During the week we go forward one or two evenings, and I read aloud something; and then we have some songs from the men, some of which have very good choruses. I have read to the men two of Macaulay's Lays, 'Horatius' and 'Virginia,' Tennyson's 'Enoch Arden' and 'Enid,' part of the account of the Battle of the Alma from Kinglake's 'Crimea,' and several extracts from 'Pickwick,' all of which have been very well received. 'Enoch Arden,' I think, went quite to their hearts. One of them told me afterwards that they would like a yarn like that again." On another evening, I find it recorded that Balfour sang, "Tak' Your Auld Cloak About Ye," and one of the men, an old Scotchman, repeated "The Burial of Sir John Moore" and "Young Lochinvar." Only once was there any appearance of the feeling that they were having too much religion. I had lent one of the men a novel, "My Brother's Keeper," without having read it myself. He returned it with the remark that it was very religious, and he supposed I had given it him on purpose. Probably he regarded me with more suspicion than any of them felt towards Balfour, as it was known that I was going to study for the Church. It was he, fortunately, who

generally took the service on the Sunday evening. I relieved him only twice, I think, when I thought he was injuring his general health and retarding the recovery of his eyes by the thought and study he gave to his addresses. They were short, practical, sincere and admirably suited to his audience. That they and he were welcomed was shown by the fact that one evening, after leaving Pernambuco, we found that the men had put up boards covered with canvas behind their chests on which we sat, that we might have a comfortable seat. The officers again were so well disposed that when the weather permitted they attended to the sails themselves, so as not to disturb the men. Now all this harmony and brotherhood was due to Balfour primarily.

Long afterwards, in reading the life of General Gordon, I came on the explanation of his healthful influence. Gordon says: "If you want to enjoy your religion make it thorough." He had always made his religion thorough; and so he enjoyed it, and made others enjoy it. To very many their religion is a burden which they have to carry, and the weight of which depresses them. His religion was a support and a delight, so that the more entirely he brought it into exercise, the more cheerful he became. Consequently, he did not approach those he wished to benefit with the air of a just man made perfect coming to judge and censure. Nor did he, on the other hand, withdraw from the company of those whose lives were irregular as Pharisees ancient and modern have done. He more than any man I have known intimately felt the brotherhood of man. "Nothing human was alien" to him, and when he saw men turning away from the life of their better selves and taking the way "which runneth unto death," he could not but tell them of his great discovery of the better way. He knew by experience that a life of faith in God and trust in Christ had made him more than a conqueror in the battles of

his own life, and he longed inexpressibly to put all his friends in the same position. His goodwill to these men in the "Wave of Life" was so conspicuous as the motive of all his dealings with them that they gave way to his friendliness, and were, before the end of the voyage at least, his devoted and admiring friends. Many of them were so loyal that no sacrifice for him and his would have been too great for them.

Nor was the benefit of this intercourse all on one side. We learned to know what high qualities, actual and potential, these hard-living, and much-tempted men possessed, and in the course of our conversations we got a glimpse of some evil conditions which it was in our power to remedy, for this ship's crew at least; and this we did. It was clear, from what both the captain and the sailors said, that one of the main reasons why deep-sea sailors, when they entered port, fell so regularly into the hands of those who traded in vice, was that the ship's accounts were not made up till the captain had leisure. The men could not be paid off till that was done, and consequently when they landed they had no money, had to borrow from any who would lend, and before their pay was procurable were already committed to those whose trade it was to debauch them. At Balfour's instigation, therefore, as his defective eyesight prevented him doing it himself, I worked for the last few days with the captain's accounts, and when we left the ship they were in such a state that the men were paid off, and went to their homes, for the most part without a previous drinking bout, as we learned later. A number of them were kept note of by Balfour for years afterwards, and the officers were in the habit of visiting him when they came to Melbourne in later years.

One lamentable fall, however, there was. The bold seaman who went over the side to bring in the anchor at Pernambuco, the strongest and bravest man we had in

physical peril, was unable to stand. Balfour had, at his request, given him charge of a small Brazilian monkey which had been the delight of the children and the pet of the ship during the last part of the voyage. It went with him to London, and there he fell into the usual temptation, and in a drunken fury he killed the monkey. When he came to himself, he was unable to meet Balfour, and immediately shipped for a long voyage to China. We never heard what became of him, but I know that he was followed in his wanderings by many prayers of the sort which assuredly have power. Often since I have speculated, whether an end would not be made of the separation of the mass of the people from the Church, if all Christian people would make their religion "thorough," as Gordon and Balfour did, and the curse of strong drink could be taken out of the way. Certainly on the "Wave of Life," for that voyage, where both these conditions were present, a nearer approach to right relations between men of various education, of different faiths, and of all classes was made than I have ever seen elsewhere.

CHAPTER X.

SCOTLAND AND THE RETURN VOYAGE.

From London, where he had been met by Mr. Hugh Matheson, he went on, after one day's stay, to Moffat, a very beautiful place of Annandale, the country of the Mosstroopers, and the home of the old Scottish ballads, where all his people were at this time spending their vacation. He insisted that I should come there on my way North, and to that kindness I owe it that my first day in Scotland after my return from Australia was one of the memorable days of my life. I found him immeasurably happy, in the society of his mother, his brother and his wife, his two sisters, and Dr. George Rainy (his cousin and brother-in-law). The latter was a skilful oculist, who examined Balfour's eyes, and relieved all our anxieties by saying that there was no danger of permanent injury to his sight, and that he thought rest would cure him. He advised, however, that he should see the best oculist in London. Next day we went for an excursion to St. Mary's Loch, into country which is made dear to all lovers of Scottish literature by its being the scene of many of the South Country Ballads, of most of Hogg's poems, and of some of Sir Walter Scott's novels. To such exiles as Balfour and myself, returned from a land which, however glorious, has no traditions or memories, it was like a bath in cool clear water after a scorching day to be in the land of the Brownies (a variety of fairies), of the Johnstones (a border clan, whose crest was a spur with wings, and whose motto was "Wha daur meddle wi' me"), and of the Covenanters, who had given their lives for Christ's

crown and Covenant (men of whom the world was not worthy). We felt repatriated here at once, as we could hardly have hoped to be so soon elsewhere.

After this delightful experience I went on to Edinburgh, where my studies were to be carried on. Balfour and his family followed soon after and settled down for the winter in a pleasant old-fashioned house in George Square, very near his mother's. Notwithstanding that quiet and rest were declared to be necessary, if his eyes were to recover, he threw himself into all kinds of activities. He had been burdened with a commission to find a successor for the Rev. Dr. Cairns of Chalmers' Church, Melbourne, and to this matter he devoted a great deal of time and trouble. He searched out suitable men, dragged me off to hear them, and where they seemed suitable he made the proposition to them, and, as, in several cases, time for consideration was asked before it was declined, he was kept busy with this matter all the time he was in Britain. After a number of disappointments, he succeeded, and had the satisfaction of having as his Minister in Chalmers' Church, the Rev. A. Cameron, D.D., whom he finally induced to come to Melbourne.

He also arranged for a young man to come to him as reader and secretary, in order that he might carry on his studies in Mommsen's "History of Rome" (which we had been reading on the voyage) and other books of similar calibre. In a letter of the 5th October, 1868, he says: "I also have an idea of attending Professor Rainy's or Professor Blaikie's lectures, and would like a programme of the hours of the University and New College Lectures. As my eye must be considered, I don't think I shall attend more than two courses, perhaps only one." He also took every opportunity of hearing famous politicians, orators, and preachers. Shortly after he arrived, John Bright came to Edinburgh, to be presented with

the freedom of the city, in the Music Hall. Balfour and I went to hear him. We thought his voice and delivery not unlike Higinbotham's, but there was very little attempt at rhetorical adornment, and his one gesture was to bring the finger tips of his two hands together in front of his chest. But, if we were inclined to be disappointed, that feeling disappeared when we remembered that though he had enunciated views with which, when he stated them, we disagreed, we came away entirely of his mind. After all, that is the greatest test of an orator. We also went to hear George MacDonald lecture upon Wordsworth, and were charmed by what he had to say; but we were much surprised at the ungainly manner in which the lecture was delivered and at the strength of the lecturer's Aberdeen accent. We also heard two noted evangelists, Brownlow North and Richard Weaver, and were quite delighted with them for the directness and power with which they preached the Gospel.

Besides engagements such as these, there were renewal of intercourse with the members of his family, and the revival of old friendships and a certain measure of participation in the social functions of the city, which seemed to me to be one of the most hospitable places in the world. Altogether he had not much idle time on his hands, and his visits to London, sometimes on business, and sometimes for consultation with an eye specialist, and one memorable journey to London with his whole household, absorbed all of it. On this last occasion Mr. and Mrs. Balfour took the children to the Zoological Gardens, the Crystal Palace, which was then in its first glory, and to the Waxworks, all of which left an indelible impression upon their minds. On Sunday, they went, of course, to hear Mr. Spurgeon, whom Balfour had so often made our preacher in the far-off Australian Bush. On his return to Edinburgh he spoke in the Free Church Assembly on "Victoria, Its Needs and Its Claims," upon

the home Churches for supplies of young and capable ministers. As always, he was heard with much satisfaction. Later he went for a tour in the Highlands with his brother and sister, upon which followed a visit to Perthshire.

All of this was a continual joy to him; but, though he knew it not, death in tragic shape was shadowing him and his. On June the 19th he wrote me a sad letter to Berlin telling me of the death of Dr. George Rainy, his cousin and brother-in-law. He had caught the infection of typhus fever from one of his patients, and after about 10 days' illness he died, in the fullness of his powers, leaving his young wife a widow with two now fatherless boys. Again on the 16th August he wrote to me that his cousin Robert Balfour of the Pilrig Family had died of scarlet fever on the same day with his eldest son. That disease had been in the College at St. Andrew's University in which the son had been a resident, but he showed no trace of the disease when he left on vacation. "He went with the rest of the family to Moffat and two or three days after his arrival he was attacked. At first it appeared a mild case, but eventually it proved to be of a most malignant type. His father and mother were greatly worn out with nursing him; and on Thursday last his father took ill himself. With him the disease made rapid strides and on Saturday afternoon he was no more. His son followed him in a few hours. As you may believe, his family and friends are all plunged in the deepest distress. The head of the house and the first-born cut down in a moment. The blows have been so sudden and so severe that we are all stunned. . . . Many a year ago the two Miss Balfours of Pilrig, Robert's sisters, were together laid in one grave on the same day; and now Robert and his son are to be together carried to the tomb to-morrow. Very mysterious are God's dealings. Robert looked,

perhaps the strongest man who attended George Rainy's funeral two months ago, and his son was a fine fellow at the very outset of life. I know of no layman who has been so active in the work of Christ as my cousin Robert. Many a young man will feel that he has lost a friend; and, if I had been able at any time to speak to others earnestly about their salvation, I have been prompted by the example of him who acted thus towards me, when I was still at a very early age. May we all learn the lesson to work while it is day, to be ready for the coming of the Son of Man, to live in the light of eternity. God has been speaking to us very plainly. It will be a sad thing if we neglect to hear His voice. Miss Blaikie from Natal (Mrs. Robert Balfour's sister) went out to help her sister and has taken the fever, but she very nobly refused to endanger others by staying in the house, and has gone to the Infirmary, where she has got a separate room for herself. Upon enquiry to-day, we find she is doing well. We hope it may spread no farther, but no one can yet tell. This year has many things about it to make it sad."

It is hard to believe that such a complicated catastrophe as this was possible only 45 years ago. To-day the moment the fever appeared it would have to be notified, the patient would be removed to a hospital, and the father and mother would not be allowed to exhaust themselves in nursing the patient, who would be attended by trained and skilful nurses, exercising every precaution against contagion, and the family would be freed from any fear of the disease spreading; but Florence Nightingale's work was only beginning to bear fruit in 1869, and the health laws were not to reach their present wholesome stringency for many years to come.

The letter containing this sad news was written just three days after Balfour's return from a surprise visit which he paid to me in Germany, during which he

travelled through the Luther country with me and a fellow student, William Grey Elmslie, later Professor of Hebrew in the Theological Hall of the English Presbyterian Church in London. The cause of his coming was this. He had been taking the advice of the best oculist in London in regard to his injured eye during the year, and it had been slowly improving; but the time was now approaching for his return to Australia, and he had intended to have a searching examination made by Dr. George Rainy. Before that purpose could be carried out, the latter died; and meantime Mr. Henty had been informed in Melbourne that Dr. von Graefe of Berlin was the best oculist on the Continent of Europe, and he wrote suggesting that Balfour should see him. As I was then studying in Berlin, Balfour wrote "Can you find out for me whether Professor Graefe is at present at Berlin? He is the celebrated oculist of the Continent, and I may take a run over to see him. If I do, I fear I will only see you for a day or so; but even that would be precious." He was then expecting that the "Wave of Life," in which he was to return to Melbourne, would sail on 30th July. She was, however, delayed for more than a month, and he came to Berlin about the 3rd of August. Unfortunately, for him, von Graefe, who was consumptive, remained at Paderborn in Westphalia, where there is a bath (like our city of Bath) for patients who have phthisis. As that is very little out of the way from Berlin to London, Balfour decided to go there in search of him, but at the same time to take the opportunity of making a tour through the Luther country; and, with his usual generosity, he asked me to go with him, to interpret, and paid all my expenses, as well as those of Elmslie, who came as far as Wittenberg; but, before leaving Berlin, he spent three days in seeing that city, and visited Potsdam and Charlottenburg, where he saw the beautiful Mausoleum of Queen Louise and her husband, who ruled

Prussia in the evil days when Napoleon did to that country what Germany is now doing to the world.

The nearest of the places made famous by Luther was Wittenberg. Thence we went to Eisleben, Luther's birthplace, via Halle, a famous University town, then to Erfurt, and, last and best of all, to Eisenach and the beautiful fortress of the Wartburg, where Luther translated the Scriptures into his mother tongue. Balfour took the very warmest interest in every detail of what we saw which concerned Luther and Melancthon. We visited in Wittenberg, with pious care, every one of the rooms and churches and colleges where the great religious transformation of the 16th century had been wrought out and propagated by the instruction of the 2000 students who came from all parts of Europe to drink of the new stream of living water, and we stood together under the oak planted where Luther burned the Pope's Bull which ex-communicated him; and, realising the time and place at which he did this defiant act, by which he finally broke away from Rome, we were lost in wonder at his daring. But, interesting as Wittenberg was, our interest rose with each stage of the journey. Eisleben was full of memories less known to tourists than Wittenberg; and it may be permitted to extract a passage concerning them from a letter written at the time.

"In a room of the first floor of the house where Luther was born there were a good many relics. The thing that first attracted attention was a big wooden figure of a swan, which had been presented to him by a certain Countess of those days, to be used as a reading desk. Huss, whose name means 'goose' in Bohemian, had said that the goose was going to be roasted; but that after 100 years a swan would come who would escape that fate. Just 100 years afterwards Luther was born, and so he was called the Swan. This is the story told us by the keeper of the house. There were also here

the two cases which had held the seals of the Bull that Luther burned, and one of the indulgencies which Tetzel sold. We saw, too, several letters in Luther's handwriting. We were then taken down stairs and shown the room where he was born, and the corner where his cradle stood. We next went to the house where he died. He came to Eisleben to reconcile the Counts of Mansfeld, two brothers who had been friends of his and who had quarrelled. The house is near the Market Place, and is rather finer and handsomer than the house he was born in. We saw the room in which he held his conference with the Counts, and his sleeping apartment. But he did not die in this last room, but had got up and was lying on the sofa in the public room when the end came. We then went into the Church opposite, where he preached four sermons inculcating the duty of being reconciled. The pulpit still remains, and Balfour and I mounted it together, he characteristically remarking that this reconciliation was a good ending to a life that had been full of strife. It certainly was good to see the place where, and to hear the story told how, Luther died in the endeavour to spread peace and goodwill among men."

Erfurt, where Luther had been a monk and had rediscovered the Bible, was our next aim. Approaching it, the country becomes more picturesque and interesting, not like the flat in which Berlin and Wittenberg lie. The Monastery, which is now an Orphan Asylum, was easily found; and we saw Luther's cell. It is by no means what one usually thinks of under that name. It is a very pleasant, comfortable room. On the walls some texts are painted, which he had formerly written on the wall, presumably in his delight at reading the Bible for the first time. Before we left, Balfour insisted on hearing the orphans sing and left money to buy cakes for them, for he was like "the young lady of Needham who, when she saw children, would feed 'em." Erfurt is on

the border of the ancient Thuringian forest, and the Wartburg is about 40 minutes' walk from the town. The view of the castle from below is magnificent, the richly wooded hill on the top of which the castles lies, rising quite clear of the surrounding heights and makes a charming prospect. We spent a great deal of time here, seeing the castle throughout; but the most interesting places to us were Luther's room, and the chapel where he often preached. In the room are still shown the chair and table which he used, the armour which he wore when disguised as a knight, his bed, the stove, but especially the hole in the wall which his inkstand made when he threw it at the devil who had been worrying him. Unfortunately, however, the original hole has quite disappeared, thanks to depredations of tourists, and one sees only the hole that *they* have made. The view from the window is most glorious, away over the rich and fertile plains and wooded heights; and, when the setting sun coloured all with its own golden hues, one can imagine how Luther's heart must have swelled with gratitude and praise to that God Who had made the world so beautiful. With his poetical nature, and the great thoughts that were burning his soul, this retirement in the Wartburg must have had incalculable influence on his character.

From Eisenach we went to Cassel, where next year the Emperor Napoleon III. was to be interned, and came by the slowest train I ever travelled in to a small town called Warburg. It took about three hours to come nine miles. We went at once to the best inn, and when the door of the dining-room was opened we saw nothing but an opaque and almost solid wall of tobacco smoke. When we broke through this, we found that the officers of the regiment quartered in the town dined here, and had reached the smoking stage. It was not pleasant to dine in such an atmosphere, but there was no other course open to us. We remained over Sunday in this place, and

went on to Paderborn next day, and there found Dr. von Graefe. To our great content his report of Balfour's eye was very favourable. He said he need have no fears about it; that it needed no active treatment. He must merely take strengthening medicines, and use spectacles of a peculiar kind which I was to get for him in Berlin. With these, he was to read a little, perhaps three times a day for a short time, and then, every month, take a week's rest, and not for the present to read at all at night. Von Graefe also said that he might safely return to Melbourne and to business. This removed the anxiety under which he had been living, and he left for London via Cologne and Brussels, and arrived in Edinburgh just in time to be present at the funeral of his cousin Robert and his son on the 17th August, 1869.

Immediately that sad rite was over he had to prepare for his return voyage, and he sailed from Gravesend in the "Wave of Life" on Tuesday, 7th September, under the care of a pilot whose name, when I heard it later, made me murmur, "absit omen," for it was Captain Death! In a measure, his too suggestive name was justified, for in a letter which I received from Balfour dated from Spithead 14th September, seven days after they left Gravesend, he says, "We had a terrific storm on Saturday night, worse than any last voyage. We lost six sails in the night, eight I think since we sailed, and one of the lifeboats was smashed to pieces, and many of the things on deck were carried away. We were in imminent danger at one time, but He who controls all sent a change of wind, and we were soon off the shore. The gale has now much abated. It was a cyclone on Saturday night and a gale all yesterday; but the men (and a splendid crew they are) behaved capitally and are now in need of rest, and we have put in for shelter and to get time to get sails bent, etc." All this was done, but the wind was still adverse; and it was only on Wednes-

day, the 22nd, that the ship could leave. On Monday Balfour telegraphed for me; and I got down to Spithead on Tuesday afternoon, and when the ship sailed, I went with them for three days. In the evening before the ship sailed Balfour and I, with Mr. Caldwell a Presbyterian minister, and Dr. McMillan, the ship's doctor, went forward to the forecastle, as we did on the voyage home, and had a reading and singing evening in which I had to do the bulk of the reading, as I would not be there to do it again. On Friday morning I finally said good-bye and was landed at Brixham from a fishing-boat.

As a revelation of Balfour's own religious life and of the sympathy and kindness with which he dealt with religious difficulties which hardly troubled him, partly because his was a soul naturally Christian, and partly because he was too old to be affected by the influences which were becoming dominant in Scottish Universities and Colleges and which were driving all students of that time to reconstruct, painfully and tentatively, much of their theology, I may perhaps quote a letter which he wrote to me from the ship. He knew of the ferment which was vexing my mind, and he was inexpressibly anxious that my goings might be established. He writes, "Mr. Stephens, the first mate, wishes you had come up to London" (this was written on the Saturday; I came on the Tuesday following). "He says I'll not easily get another friend like you. I know it too well. But we have both one Friend better than any other. Keep near Him. It is not only your safety; it is your happiness. It is, I think, when one is not so fully realising His fulness and loving-kindness, but rather feeling how backsliding he has been himself, that gloom and doubt come. Of course, it is so far right, because it is not intended that we should stay away and be happy; but, while it is a good sign that it makes us unhappy, or at least discontented with our state when

thus living, it is still better to go straight to Him and get His full forgiveness, and rejoice again in fellowship with Him. Real prayer to Him, constant desire to please Him and do His will and the will of the Father : this is what we ought to seek. In other words, we ought to seek to live Christ's life over again, to realise that it is our lifework to be doing God's will and glorifying Him, and for this purpose we should be continually drawing from Him grace for grace. Wouldn't that be delightful? And this involves doing something for others. I think we are seldom in a happy frame unless we are truly trying to benefit others, even the ungrateful and disobedient. You will not be troubled with questions as to the truth of religion and your own security in that case. As to the first, you *know* it is true. Your conscience bears witness to the fact that Christ lived and died as He is recorded to have done in the Gospels (with which all history agrees); and, if that be true, all is true. As to the second, you never were promised a special revelation as to your own peculiar interest in Christ; but you are promised the witness of the Spirit with your spirit, but only when keeping close to Jesus, not when we get careless or taken up with the world. And this witness must be encouraged, not grieved; and it is not given to every believer with equal fulness; but, as you advance, and as you keep looking to Jesus, you will have a quiet, calm sense of your being His because He loved you. Don't give way to unbelief—this will grieve the Spirit—but accept His teaching and rest wholly on the work of God's dear Son for you. I have need to be taught of you in many things; but, if I make a mistake in thus writing to you, I know you won't put it down to a wrong motive, but will kindly give me credit for wishing you well, as I do. . . . We don't know what is before us, or when the end will be. But we know whither we are going, for we seek a better country. May we all reach

it in peace ! Pilgrims and strangers here, may we reach in due time 'Jerusalem the Golden,' which we used to sing about, you remember—'a city that hath foundations whose builder and maker is God.' ” In that extract we have, as it were, a “section” right down through his own faith, and we see how “delight” was what he expected and received from it. Moreover he found calm in it, and as he says he was never in a happy frame of mind unless he was “truly trying to benefit others.”

It was the 24th September when I saw the “Wave of Life” “sailing out into the west” bearing “my friends into the under world,” and after a long passage they arrived in Melbourne late at night (11 o'clock) on the 17th December, 1869; but, late as it was, two of his circle of young men, William Harper and James Campbell, came on board as soon as the anchor was down, an evidence of friendship which he greatly valued. Next day he was warmly welcomed by a number of his most intimate friends, so that he felt he was really coming home, at this “world's far end,” as Browning calls it. On the Tuesday following his arrival a meeting of the congregation of Chalmers' Church was held to welcome him, and to hear his report concerning the search he had made for a minister to succeed Dr. Cairns, who, after nearly 20 years of splendid service, wished to retire. He had succeeded; and, rightly, the congregation felt itself to be extremely indebted to him, and an illuminated and framed address and a handsome marble clock, with an inscription recording his services, were presented to him.

Writing to me of the events accompanying his arrival, he says : “It was very absurd; and I fear you and others had greatly exaggerated my efforts and trouble when at home; but I need not say it was gratifying to be so kindly and generously dealt with.” The truth was that the kindness and generosity were all on his side, and

that no one could have exaggerated his efforts and trouble. In the same letter he says: "I had a deputation from Collingwood wanting me to stand in room of E——, who is likely to be put out at next general election. I have declined, as I shall decline any other applications for the present." The fact was, that the injured eye still continued to give him trouble. Any overwork caused a relapse, and finally he had to give up all hope of returning to political life in the Lower House. The duties of a Member of the more powerful and more popular House were so exacting, that he gradually came to see that the career he had so well begun, and which he had hoped to carry on, as a member of the Assembly must be given up. So for four years he kept clear of all legislative duties; and, when he resumed them in 1874 it was as a Member of the Upper House, in which he sat continuously from that year till his death in 1913.

CHAPTER XI.

1870-80.

On his return to Australia at this time, Balfour's letters regarding the condition of Victoria politically, ecclesiastically, and in moral and religious matters assume a despondent tone which was a very rare thing in his correspondence. Partly this was due, no doubt, to recent experiences of his own. In Scotland he had been in the midst of a political and Church life which flowed in deeper channels and which had wider issues than were possible in Victoria; and he had felt the impact of the great spiritual forces which were at work in his native land. He must have felt on his return that the stream of life was narrower and shallower than it was in the mother country. But he had special reasons connected with recent facts of Victorian history for his despondency. The strong McCulloch Ministry which had ruled Victoria from July, 1863, to September 20th, 1869, with one feeble interruption of two months, had given place to a weak Ministry of some revolted supporters who were kept in power by the votes of the Opposition, and the evils usual in such a case were strongly apparent. But things worse than the usual accompaniments of weak government appeared. For the first time in the political history of Victoria, which has been singularly free from corruption, the bane of democratic politics elsewhere, two members, one of whom had been a Minister, were proved guilty of having accepted bribes, and were expelled from the House in 1869, but were immediately re-elected by their constituents. In the Church, too, there had been two or three cases of grave moral lapse on the part of ministers

of various denominations, which had shaken public confidence in those who made a special profession of religion. Then too the newspapers were full of accounts of crimes of the worst sort—offences against women and children, suicides, and murders. Lastly, there was the depression produced by the heavy bereavements he had suffered, and by a new one which came upon him just as he arrived, the tragic death of his New Zealand cousin.

In a letter dated 1st January, 1870, he says: "One has a better chance of looking back on the past and projecting the future in circumstances like those I have been surrounded by during the last few months. And it is necessary that one should take time to think, though, in a busy colony and in a struggling age, it is not always easy. Many things I resolved to do in the future if God enable me, and many things of the past appeared, I trust, in truer proportions than at the time the events took place. It is, therefore, to me rather a more striking time than many other New Years have been, coming as it does just at the threshold of my new colonial life. Would that my future years may be all spent better than my past. I should like to do more as an Elder of the Church, and more in a systematic way in my own business. I think I am specially called to these two occupations now that I am in a measure laid aside from more public work. Last year has been a very solemn one in the history of our family, and it closes with a new bereavement to the Colinton branch specially—but it affects all of us too. You will learn from the New Zealand news, that my cousin James, whom we saw in Wellington in 1867, was drowned in sad circumstances. He was on his way to spend Christmas with his family, when he heard of the death of his friend, Mr. Paterson of Dunedin, by the upsetting of a coach in one of the rivers; and he returned to attend his funeral. He was trying to reach the steamer at Timaru, when the boat

was upset by a heavy sea. He was one of those drowned. A line was thrown to him, but he was exhausted. Besides, he was somewhat deaf, and perhaps did not hear the directions as to what he was to do."

Under the pressure of these various causes, he writes again on the 21st April, 1870, "I confess to you with grief that the Colony is not in a good state, socially, morally, or religiously. To me it appears that religion is at a low ebb. We have, God be thanked, many most excellent Christians; but the bulk of the people take no interest in true religion. Our Sundays are getting very like the German ones, but that we are not so poor, and therefore most shopkeepers, instead of working amuse themselves. Our ministers are not taking much part in public matters. Our public-houses are positive disgraces to any community, men like Dr. — are in their glory making money and debauching morals, and our press exercises on the whole no good moral influence. I don't want to depress you, but only to show you what need we have for good men, of power and influence here. Perhaps I should rather say what need we have of a spirit of true prayer amongst the people of God, and the power of the Holy Spirit."

He then goes on to warn me regarding the possible dangers of my sojourn at Berlin University, but in no unenlightened or grudging spirit, and ends by a discussion of the German Sunday, on which we had often talked before. "I have thought," he says, "a good deal about that subject, and of one thing I am sure, it is a happier Sabbath when pretty closely confined to religious duties, privileges, conversation and reading, than when spent, even only in part, in social but not religious conversation. The more I think of your argument, that, because people find it impossible perfectly to keep the Sabbath, it is, therefore, not intended to be kept as some declare, the more I am sure the argument is wrong. I find I do not

keep one of the whole ten commandments perfectly, but 'do daily break them in thought, word, or deed'; but they are binding on me, and I must not give up trying, or quietly consent to allow myself wilfully to violate any of them. . . . But, whether right or wrong in these questions, let us ever try to get light and act on it. I am sure you will seek to act according to your knowledge." He himself certainly did; for he did not "sell his heart to idle moans," but, in the face of the evil, set himself resolutely in all ways open to him, to combat it. He took up his Bible-class work in Chalmers' Church again, and projected a Sunday service for the boys of the Young Traders' Association, an enterprise undertaken mainly by the young men he had gathered about him which had for its object the education and improvement of the boys and older lads who sold newspapers, etc., in the streets. The promoters paid a teacher for his services, and themselves took turns to assist him. For a number of years this effort was continued, and much good resulted. The members of the Association felt they were more than repaid when they saw some of their evening pupils leaning in the afternoon against a wall covered with bills, tracing out with their fingers the letters they had learned the day before. He also took the warmest interest in the establishment of the Young Men's Christian Association in Melbourne in 1871, and remained ever a staunch supporter of that most excellent Institution, and was later Vice-President and President. He also gave his warmest support to a new Bill to regulate and restrain the liquor traffic; and, when the newly arrived Victorian warship "Cerberus" was opened for inspection on Sundays, he threw himself with all his power into the movement of remonstrance against it.

By his clear and trenchant speeches he did all he could to impress his fellow citizens, especially working men, with the value of the day of rest for the moral and

spiritual welfare of the community, and thereby drew upon himself the fire of the newspaper writers, who were really at the bottom of the whole agitation. He was jeered at as "Mr. James Balfour, who may be looked upon as constituting a separate Estate of the Realm in himself"; and, in another vein, he is represented as being so insignificant as to be beneath notice. The same paper which had admitted both his ability and his courtesy when moving the Darling Grant speaks thus of him, because he had asserted, along with Bishop Perry, that petitions signed in public-houses and in the streets were less reliable than those signed in churches: "It is the position and character of a man which lend force to the insinuations he may utter, and consequently we deprecate the remarks which the Right Rev. Prelate" (Bishop Perry) "thought himself called upon to make, and we would ask him to justify his statements or withdraw them. On the other hand, when we find Mr. James Balfour following with some nonsense to the same effect, we are not sufficiently interested in what he says, to make us either condemn his impertinence or laugh at his folly." From these utterances we may safely conclude that Balfour had spoken for his view with more than his usual convincing incisiveness, otherwise he might have been passed over with the silence which only the "Right Reverend Prelate" and he escaped.

In a letter dated 9th October, 1871, he says, "We have, however, formed a Sabbath Observance Society, and must now do what we can to diffuse sound views on the subject. Mr. Cameron is a good man and a sound to have with us; and the Bishop is always ready to help in every good work. We also lately founded a Colportage Association. It has not yet commenced operations, but it will soon. A Sunday School Union is also just started and I lately told you of the Young Men's Christian Association; so you see there is some life out here." Of

all these efforts Balfour was a large part; but he nevertheless found time, busy as he was, to renew, just as he had done in Edinburgh, his University life, by accompanying two of his "young men," John Harper and Joseph Davies) to Professor Hearn's Lectures on Constitutional History. He enjoyed them much, as he could not fail to do, for Professor Hearn, the possessor of probably the most powerful and original mind the University of Melbourne has ever had in its service, was then in his prime; but he thought Dr. Rainy's lectures in Edinburgh superior. He also resumed his habit of spending the Easter and other vacations in walking excursions with his friends, J. M. Davies, later President of the Legislative Council, and his brothers George and Joseph, J. M. Campbell, myself, my brother John, and others. The parties varied, but John Harper never failed, and Mr. Techow, the Government Instructor in Gymnastics, who had been an officer in the Prussian Army, but had had to flee for participating in the Revolution of 1848, and who reminded all who knew him of one of the most charming figures in German literature, Major von Tellheim, in Lessing's "*Minna von Barnhelm*," was frequently of the company. I remember also the Rev. W. Henderson, of Ballarat, that most genial and learned of Presbyterian ministers, the Rev. Geo. Tait, so long a leader in the Presbyterian Church, Professor Kernot, who always went forth with such an array of instruments (barometer, thermometer, pedometer, and so on) about his person that he looked as if clad in armour, Mr. Charles Topp, the Hon. R. Ramsay, and others. There remain most joyous records of some of these excursions, which made those concerned familiar with the beauty spots of Fernshaw and the Yarra track, Mt. Buffalo and Mt. Feathertop, and indeed of all the picturesque parts of Victoria as only walking through them could do. No one who took part in them will ever forget them.

One of the earliest of these was a walking excursion round Port Phillip. A party of five, including Balfour and the present writer, left Melbourne on Thursday evening of Easter Week, and went by rail to Geelong, and from Geelong to Queenscliff by coach, arriving at 11.30 p.m. Early next morning we crossed over to the other side of Port Phillip Heads. Our first night was to be passed at Cape Schanck, and we started from Point Nepean about 10.30 a.m. The distance by road was not excessive, about 30 miles, and we thought we could do it easily within the day. So we set out in the highest spirits: a more jovial party was never seen. Everything went well for the first part of the day; but we found we had taken too few provisions, and we came upon a sandy tract about 10 miles long. The day was hot, and we had neither water nor food, and the whole party became very much exhausted. Indeed had it not been for a flask of fine old brandy which one of the party had taken the precaution to bring with him, it is doubtful whether we could have reached the lighthouse that day, where we hoped to get food and lodging. Some of us who were younger fell utterly exhausted at one point, but Balfour plodded steadily on, with a cheery word for everyone, and we finally arrived at 8.30 p.m. We found, to our dismay, that the lighthouse, where visitors generally stayed, was full, and that they had very little food to give away. They had, however, quantities of milk which we drank with a zest that was indescribable. It seemed, too, that we should have to sleep in the open, but a surveyor who was encamped nearby offered to give up one of his tents; but there was in it only one bed. We most gratefully accepted the offer, and by lying across the bed with our feet against the wall, the whole party managed to sleep, a fact which speaks much for the depth of our fatigue.

Next day we walked along the splendid cliffs of Cape

Schanck past the Pulpit Rock, and then turned towards Dromana, a village on the other side of the bay from Queenscliff. The walk this day was only 17 miles over the same undulating country as before, but we had an accompaniment of song and story and chaff and laughter which made the toil of our march seem nothing. On Saturday evening we slept at a good inn in Dromana. How Sunday was spent a letter of Balfour's tells us. He says, "On Sunday we had a service for ourselves on the beach, reading one of Spurgeon's sermons. In the afternoon we went to the top of 'Arthur's Seat' (the mountain behind Dromana), and there had another quiet service, with another of Spurgeon's sermons. In the evening we remained in the hotel, and had a sermon on Capel Molyneux." It does not need to be said that Balfour provided the literature, but we all took our turn at reading, and it was his influence which made all that was done right and fitting. To many it will seem incredible, but it is true, that the glory of the sea and sky and the beauty of the Australian "bush" seemed wondrously enhanced by our keeping our thoughts turned so much to the Maker and Ruler of it all. "On Monday we walked thirteen miles over Mount Martha, enjoying a fine view from the top, and then through beautiful glens, we came to Schnapper Point (now Mornington) where we had dinner and returned by steamer to Melbourne, arriving at night, after a most delightful excursion."

In later years, when Balfour was the oldest and most dignified member of the party (being a member of the Legislative Council), he never seemed to remember that, and was young as the youngest there. His laugh was always the readiest, and no voice was so gay as his when we ventured upon song. On one occasion we set up our tent in the neighbourhood of Bright, mainly to test whether we had everything we should need when we

left civilisation behind us. This annoyed the inhabitants, who regarded our camp as an insult to their town, as if nothing but food from Melbourne was good enough for us; or, as a local paper expressed it, we seemed to have come to "the sage conclusion that the wild inhabitants of the Upper Ovens were entirely dependent on kangaroo or 'possum meat for their ordinary sustenance, relieved on the 7th day with a parrot pie to distinguish Sunday from the other days of the week." When they heard the limitless mirth, the joke and story and song round the camp fire, they formed the darkest surmises as to our character. We were not the nomadic merchants they were accustomed to, for we had no goods; we were not travelling with stock, for we had neither sheep nor cattle; we might be a company of strolling players, but, if so, why did we not come into the town? The only choice left was obvious, and that was that we were bushrangers, attempting to pass from one part of the country to another and to deceive by harmless hilarity!

Often too the provincial press made these wandering bands subjects of comment. For example, the Omeo correspondent of the Bairnsdale "Courier" wrote: "Many people think Omeo must be a dull, sleepy kind of place, hidden in some deep gorge of the Australian Alps, and certainly the business men of the township would be none the worse for a little waking up. However, we can boast of one citizen who sleeps with one eye open, and that is our local printer Mr. S——, commonly known as 'Old Curiosity.' It appears that some roving theatrical celebrities were daily expected at our township, and yesterday some dusty-looking footmen, accompanied by their pack horse, well piled with baggage, were seen approaching. Our worthy printer, not to lose a chance, rushed out, and, accosting the leader of the party, offered to print his play-bills cheap. Alas, on

further inquiry, the gentleman addressed turned out to be the Honorable Mr. Balfour, M.L.C., who, with some friends, was taking a pedestrian tour through the district, and stood more in need of a refresher than of a placard in large type. But I hope the Hon. Member for the Southern Province will return to Melbourne duly impressed with the conviction that there is at least one smart business man in far distant Omeo."

In the now far-off days of the earlier and middle seventies the Australian bush, especially in the North-West part of Victoria, had not yet been tamed to a tourist's paradise, and walking parties were not so common as they have since become, as they involved something like hardship at times; but the reward was great, for we saw the Australian forest and mountain country at its best, and carried away indelible impressions of the natural beauty of our land, which still lighten up our town-dwellers' life.

Balfour gives in a letter to me dated 22nd April, 1872, a very short, matter-of-fact account of one of these excursions, which by its drab colour stands out in contrast with the startling narratives of some of the inhabitants of those remote regions who accompanied the party as guides. One, for instance, confided to the local Editor a blood-curdling tale of how they lost themselves in the bush, had to camp beside a stream, on the banks of which were leeches in every bush, "hungry and blood-thirsty, fixing on face or hands or any other part of the person exposed, with a tenacity which required a strong pull to dislodge them," how in the morning they abandoned their packhorse and marched along the bed of the stream, their guide leading "with his pants dangling over his shoulders, his shirt woefully reduced in longitude by coming in contact with the briars that overhung the creek and all making Falstaff's ragged regiment seem respectable when they reached their destination." Bal-

four says: "I went along with John Davies, John Harper, and Techow for a walking excursion, and we enjoyed ourselves amazingly. We took the coach to Healesville (you will remember our Christmas night there), arriving at 12.30 on Thursday night. Next day we walked to Fernshaw, 7 miles, to dinner—and to Fisher's Creek, 7 more, a beautiful road over hills and past fern-tree gullies and rivulets, and with some fine views. There are also fine mountain streams, the Watts and the Acheron. On Saturday morning we went to Marysville, 9 miles, to breakfast, and afterwards to the Falls, some 8 miles there and back. We saw more of them (viz., 5 falls) this year than we did last, and they are well worth a visit. We rested on the Sabbath, according to the commandment, and on Monday walked back to Healesville for tea. Next day we went to Lilydale, about 13 miles, but had a lift from a decent fellow in a spring cart, and came on in the coach that afternoon, arriving on Easter Tuesday, at 4. The weather was very fine all the way. Techow says he never enjoyed a trip so much since he was a German student. We made the rocks and trees re-echo our choruses and songs, and John Harper (or Jonathan as we christened him to distinguish him from J. M. Davies) was as playful as a kitten." Thus did the "sour Puritan" of the anti-Sunday press spend his emptier days! And, best of all, we learned how good, hearty, and wholesome, human kindness and good-fellowship might be. Of these Balfour was the very embodiment, with his ready smile, his quick bright ways, and his never-failing sympathy. And the deeper note that was never absent where he was, seemed only to harmonise and round off and make entirely satisfying those days of refreshment. The Sundays especially were true days of rest, and no one who shared in their quieter joy can forget days when under the shade of mighty forest trees, or on the top of some ridge or range tower-

ing 5,000 feet or more above the sea, at Balfour's instance a sermon was read, and a hymn sung, and the talk turned naturally to the wonder of "the glorious good news of the blessed God." These days were good days, "bound each to each by natural piety."

Meantime, though the trouble in his eyes was slowly bettering itself, and ultimately disappeared altogether, his medical advisers refused to countenance a renewed entrance upon the duties of a Member of the Legislative Assembly; but, when, at the end of 1873, he was asked to become a candidate for the Upper House, the Legislative Council, they consented. He carried on his canvass with his wonted energy, and was triumphantly returned for the Southern Province; and from that time onward to the end of his life he always held his seat, generally being returned unopposed; and I venture to think that no more valuable, disinterested, or capable member sat in either House during those years. He was now 44 years of age, in the very fulness of his strength, and with a mind enriched by work and travel and reading and thought and a "heart fixed" to sing and give praise to God by a religious experience of unusual continuity and vividness. The main outlines of his character must, unless I have failed in my purpose, be clear. Thus equipped, he gave himself for 40 years with the ardour and devotion of youth, to the higher interests of the community as he saw them; never deviating from the course marked out for him by the love of God and man which burned in him. Like other men, he felt the sting of ridicule, but it never turned him aside; attack only made him review his conduct; and, when he found it right, he went on his strenuous way "in scorn of consequence." Yet I do not remember, in all the 48 years, during which I had intimate knowledge of his career, that he ever returned railing for railing. In one particular instance when the conduct of an opponent had

been particularly exasperating and unprincipled, while others were pouring out wrath and invective, Balfour's most scathing remark was that he was "an enigma." In the end those who knew him well, however much they might be opposed to those causes for which he stood, learned to respect him. They might think his views of life and religion narrow, but they never found his sympathies to fail; and, when he died, men of all creeds and parties, political colleagues and opponents alike, bore ungrudging testimony to his kind heart, his upright ways, his genial temper, and his absolute fidelity to duty. An adequate history of these years would be a history of Victoria in all its various sides. In a personal sketch like this, it would be impossible to deal adequately with that. I shall, therefore, abandoning the chronological order, confine myself to a general estimate during this long period of his activities as a business man and a politician, as a churchman, and more especially as a religious and philanthropic leader.

CHAPTER XII.

BUSINESS AND POLITICAL LIFE.

As a business man, a partner of one of the oldest firms of Melbourne, and one which had always stood above reproach, Balfour occupied from the first, there, the same position as he had won for himself in his earlier business years in Geelong. He was, in fact, one of the leading figures in mercantile circles of the city, and shared with his partners the reputation of a good name and honour beyond question. In details, his business attitude will be best made clear by a statement which Mr. J. M. Macfarlane, for long Balfour's confidential assistant and now for a number of years a member of the firm of Jas. Balfour & Co., has favoured me with. He says :—

“Having had the privilege for a period of about 27 years of almost daily association with Mr. Balfour, I can speak from experience as to the type of man he was. The Melbourne ‘Journal of Commerce’ wrote of him after his death : ‘Mr. Balfour was in his business relations a fine type of the traditional British merchant, whose word was his bond, observing the Golden Rule in all his relations with his fellow-men.’ That sums up his business character, and never has truer word been written of any man. Once he had given his word regarding any transaction it was as binding on him as if the contract had been signed, sealed, and delivered. Many men may be scrupulously honest, but withal hard and uncompromising in their business dealings, extracting the uttermost farthing. This was not his method. Mr. Balfour was like a good sportsman, he loved fair play. He was not one to drive a hard bargain. If a buyer, he

liked to give a fair price. If a seller, it always pleased him to know that the purchaser had done well out of the transaction. He did not seek for the last penny. If it were a question of conceding something for a settlement, it was generally he who made the concession, unless a principle was involved, in which case he could be as adamant. In regard to this fidelity to principle I can say of him that during a daily business association of over a quarter of a century I cannot recollect a single transaction, or even a solitary incident, of which he need have felt ashamed.

“Mr. Balfour’s relations with his employees were just what might have been expected of such a man. He was their employer; but he was more than that; he was their friend in the best sense of the word. A strict disciplinarian, at all times he was intolerant of anything underhand, or in any degree deceitful. I recollect, when I entered the office as a very young lad, being advised by one who had been there for some time never to make excuses if I had forgotten or neglected any duties that came under the purview of Mr. Balfour. It was good advice. To make a manly confession of faults and express regret was the best excuse, and was sure to be met much more than half-way by Mr. Balfour. His kindness and consideration for his employees never failed; and, in many instances, even after employees had left his service he followed their careers with sympathetic interest. There are many young, middle-aged, and even old men in this country now who look upon the years spent in Mr. Balfour’s employ as amongst the happiest of their experience, and who have never forgotten the lessons learned from the example of one who was unfailingly kind, generous, and just to them.”

That he was efficient as a business man goes without saying: his acuteness of mind, his rapidity of decision, and his orderly and methodical habits secured that; and

up till 1878 he retained his enviable position in the firm of James Henty & Co. In that year, for private reasons, he retired from the firm, and, after a visit to Europe and America with his eldest son James, who was now of sufficient age to travel with him, he established the firm of James Balfour & Co. About the same time he acquired the full ownership of the property of Round Hill (in the Riverina district of New South Wales), and his interests became largely pastoral and agricultural. In one of his earlier years at Geelong Balfour had had a passing thought that a pastoral life might be desirable; now it was realised, and, under his control, the "station " (as such properties, held partly as freehold and partly on grazing licence, are called) prospered greatly, and gradually a large part of it became freehold. His son James had taken to pastoral life; and, after he had spent several years on the property, he was appointed manager, and was subsequently received as partner. For many years he has been regarded as a leading man in the district. Later, another son, William, was admitted a partner, and the firm was re-constituted as James Balfour & Sons. Close attention was given to the breeding of high-class Merino sheep. The Round Hill flocks became famous throughout the country, and the wool usually fetched in the market the highest prices obtained for Merino wool from that district. Balfour had unbounded faith in the Round Hill land, and spent large sums of money improving the property by clearing, fencing, water conservation, etc. It was discovered that the country was eminently suited for wheat growing, and this industry was extensively carried out in later years, with the result that the district is now looked upon as one of the best wheat areas in Australia. Balfour's enterprise and foresight were rewarded by the steadily increasing productivity of the property. How fortunate for him this

was he was to learn in the great financial storm of 1891-1893.

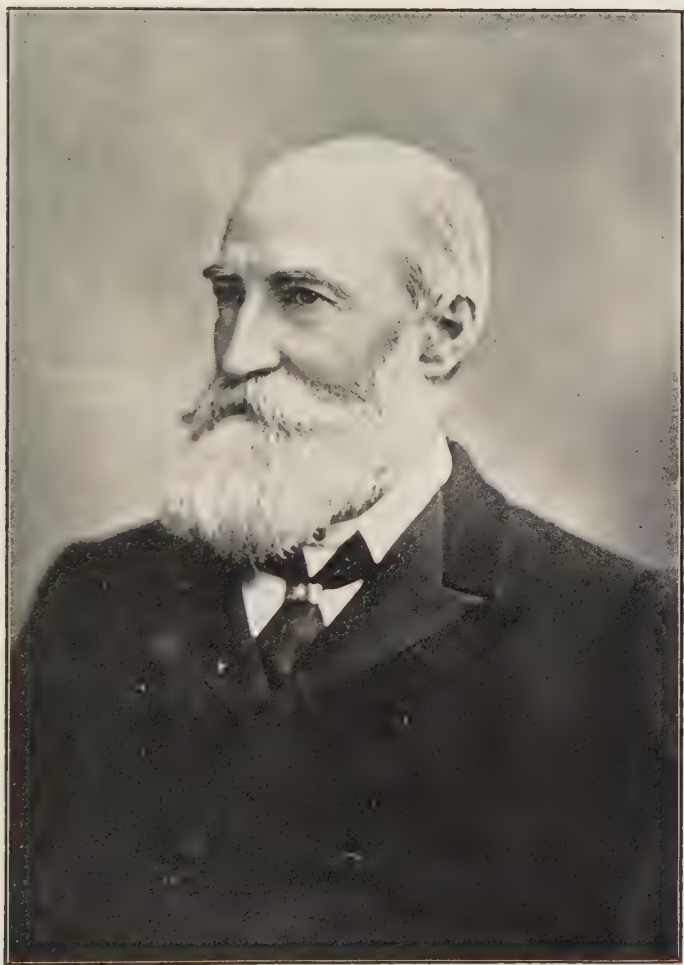
For many men a prosperous mercantile career allied to extensive pastoral and agricultural interests would have seemed sufficient; but for his extraordinary energy it was but one element among others in the serious work of his life. For several years he was on the Council of the Melbourne Chamber of Commerce. He rose to be Vice-President of that body and in the year 1885 was elected President. In 1900 he was one of the delegates to the Congress of the Chambers of Commerce of the Empire held in London that year. He was also associated as Director with some of the leading financial and industrial institutions in the city.

When the great financial crisis of 1891-3, already referred to, occurred, several of the institutions with which Balfour was connected as a Director were among the large number affected, and his own Melbourne firm, which had earlier been converted into a company under the style of Balfour, Elliott, & Co., Ltd., had been drawn into the storm. In addition, many other institutions in which he had investments were brought to the verge of ruin. Unfortunately he had been for nearly a year just prior to the collapse absent in Europe, and he did not see, as he might have done, had he been on the spot, the peril of the situation which was gradually developing. But it would be difficult now to find anyone who did. It is not my purpose here to deal with the causes of the collapse or to lay blame upon the shoulders of anyone. The consequences to thousands of people were disastrous; and, amongst others, Balfour suffered greatly. Investments which were looked upon as "gilt-edged" turned into liabilities; and indeed it may be said that, had not the bulk of his fortune been invested in pastoral lands, he would probably have been ruined in the general commercial collapse. He found himself, no longer a young

man, saddled with liabilities which it would take him years under favourable circumstances to liquidate. The position would have appalled many younger men. The situation was depressing in the extreme. Ordinary business was disorganised, a spirit of uncertainty reigned everywhere, commercial enterprise of every kind was restricted, and, worst of all, from Balfour's point of view, extremely low prices ruled for Australia's staple products, and prevented his getting anything like a reasonable return from his pastoral property.

With indomitable courage, he set himself to the task of meeting his liabilities—and not only his own liabilities, but those of others—and of repairing his broken fortunes. Characteristically, he started by pruning his own personal comforts and those of his family. He gave up his beautiful residence in Toorak, and retired to a less pretentious dwelling. Anything that he or his family could do without they scrupulously denied themselves. But he did not become engrossed with his own troubles. He grieved for others who had sustained losses like himself, and he did what he could to help them. Instances could be multiplied of assistance rendered, even in the dark days following the collapse, to persons whose fortunes had been wrecked in the storm. He re-established his old business of James Balfour & Company, although there was no inducement at that time to embark upon any fresh enterprise, in order that his employees might not be forced to swell the ranks of the unemployed. But, while he grieved, as such a man naturally would, at the losses others had incurred, he never grumbled at the hampering claims which burdened him for years after, and set himself to learn the lessons which these trying and harassing times were fitted, and, as he believed, were meant, to teach him.

Amid all the storm he never lost the poise and balance of his spirit. He saw hopeful enterprises which he and



Portrait, 1896.

others had started for the good of the community languish and die for lack of the financial support which they were no longer in a position to give. He felt the grief of a generous spirit when he had to say no to appeals for charitable purposes to which it was no longer in his power to respond. But he accepted all that had befallen him as according to the will of God, and did "not bate a jot of heart or hope, but steered right onward."

With regard to his political life, from 1874, the year in which he entered the Legislative Council, till his death in 1913, Balfour was continuously a Member of that body, having secured the confidence of his constituents in a remarkable degree. He was always a Liberal in politics: that is, he was not one of those whose outlook was bounded by the rights of property and the more or less well founded claims of the rich, the landlords, bankers, and merchants. Though he belonged to that class himself, he did not, like Tennyson's Northern farmer, hear his horse's feet beating out continually only "proputty, proputty, proputty." Goldsmith's far-seeing Liberalism as expressed in the lines:

" Ill fares the land, to hastening ills a prey,
Where wealth accumulates and men decay,"

would more nearly coincide with his ideas. That character, not wealth, was the ultimate strength of a nation or an individual, was his constant conviction, and he considered that politics, as he conceived politics, were sound only when the goal aimed at was the moral and spiritual elevation of the whole people, and the securing of a fair field for every man and woman to lead a life worthy of those "for whom Christ died."

In Victoria, as he saw it, wealth had accumulated; but the quality of the men and women seemed to him to be in

danger of decay ; and he took it to be the first duty of a man in public life to watch over the moral and spiritual interests of the people and to combat every proposal which threatened to undermine any of the foundations of the Christian civilisation which we had received from our Fathers. In making this his special business, he did not pose as being better than others. Such a pretension never entered his thoughts. But he saw that there were many capable politicians ready to make the material welfare of the community their special object, and he was content in that regard to give them his support when it was necessary. But, if that was their calling, he felt that it was his to devote himself to the higher but less palpable interests of the community in which he lived ; and, if in any Bill or Regulation which came before Parliament he detected elements which made for laxity in public or private life, he opposed it with uncompromising energy.

The standard by which he judged was the Christian standard in its larger outlines. He had learned his Christianity in Scotland and in the period of the great revolt of a spiritual Church against an unspiritual and unsympathetic, not to say, tyrannical State ; but the native geniality of his temper and his warm sense of human brotherhood shielded him from any provinciality or narrowness there might have been in a type of Christianity which had been shaped in conflicts which the separation of Church and State in these new lands had made almost impossible. Doubtless, too, had there been a number of Members as alert as he was to answer to the call of morality and religion when these were about to suffer loss, he might have given himself less exclusively to the guarding of these high interests than he actually did. In that case, legislation for the material welfare of the State might have borne the impress of his mind more largely than it does. For he valued the prosperity

which wise legislation in the material sphere most certainly brings with it. But, since there were few who felt as keenly as he did the danger of decay in the ideals cherished by the people, he gave himself wholly and uncompromisingly to the uplifting of these. They were to him what his flag is to a loyal soldier, and, if he had (more or less) to give his political life for this loyalty, he did it gladly. He did not shut his eyes to the fact that he was doing this. He recognised with a certain humorous twinkle when he spoke of it that in most Ministries he would be an incongruous element.

He would under all circumstances put what were to him first things first. Upon that course he was incorrigibly set. The average politician, on the other hand, being mainly a man of this world (the world of compromises and temporisings and dexterities), was shy of taking for a colleague one who would so constantly be difficult in regard to things which had no votes behind them, things, moreover, which were to him so impalpable that, "seeing them, he could not see." Such a one was, according to the Scottish sceptics, saying things "far awa' and lang syne and aiblins no true," whereas increases of wheat and wool and gold and all kinds of wealth were palpable things which could interest any man. Consequently, though, as a speaker, Balfour had no superior in the House, and though in general capacity not many were his equals, yet in all the changing formations and re-formations of Cabinets during 40 years, though offered office in several Cabinets, he was only twice in a Ministry, in 1890 in the Gillies-Deakin Coalition, and in 1899 in the McLean Ministry, on each occasion, characteristically, without office or salary. He never thought of making recognition of his claims to office a condition of giving support to a Government whose policy he approved, and in all circumstances he could be relied on to vote for whatsoever things were

true and for everything he thought desirable for the higher life of the people. On the other hand, there was his above-mentioned unwillingness to be pliable in regard to such things, even when a compromise might save a Ministry; so nothing was lost by leaving him out, and something might be gained at a pinch by not having him in; hence his experiences of official life were rare and short. But that never troubled him.

His mercantile position made him financially independent of politics, and he valued the freedom of action which this circumstance gave him so much that he always consistently opposed payment of Members. He saw how difficult it would be for men who, in entering upon a political career, necessarily became unfitted for the callings by which they had formerly lived, to oppose Ministers who might bring upon them the risk and expense of a new election, and who might endanger their means of living by discountenancing their candidature. He did not, I think, give sufficient weight to the fact that a democratic constitution could not be made workable without payment of Members, for in a community like ours the men who could afford to do political work without compensation were so few and so prevaillingly of one class that the true representation of working-class interests would have been impossible without it. In any case he valued highly the independence of his own position, and so constantly made use of it that he was not so amenable to party discipline as party leaders wished.

Thus by a variety of circumstances in which, as I have said, a pharisaic claim to be better than others had absolutely no part Balfour, besides being an efficient representative of his Province, became the special representative of all causes which were inspired by religious and moral ideas. Moreover, as a certain prominent member of the British Parliament came to be called the Member

for India, because of his jealous regard for the rights of the native people, Balfour became the Member for native and alien coloured races like the Aborigines, the Chinese, and the South Sea Islanders. Whenever they were in danger of suffering oppression or were actually suffering it, they could always reckon on him to bring their case before the Legislature, and always, where they made it clear that they were unjustly treated, he at once became their impassioned advocate. Periodically, under the influence of race hatred and economic jealousy, outbursts of clamour against coloured aliens arose; and those who are, with unconscious irony, called "responsible" politicians were too apt to become the irresponsible agents of popular whim. At such moments, Balfour never hesitated to stand up for the oppressed. Of course, he was often defeated when he moved in their interest; and when he stood for religion and morals he was equally exposed to failure. But he often succeeded too, and he always compelled men to see what they were doing; and, if they did ill, they had to do it with their eyes open. Obviously such functions, so unflinchingly discharged as they were by Balfour, do not tend to make a man popular; but his obvious sincerity, his abstinence from censoriousness, and his genial humanity disarmed his opponents in the Legislature. In his later years especially, when he was the universally respected Father of the House, Balfour became fully known to his fellow citizens, and he received the respect that was his due; for it was found that he was a man of the widest humanity and he made friends in all quarters. No one was more popular with Conservatives and Liberals, with Protestants and Catholics, with labour members and men of the landholding class than he. When he died, men of all these various views spoke of him with affection. He had come to be known as a peacemaker, as a harmoniser of conflicting views, as a man of "wonderfully kindly disposition," as one

who, as one of his colleagues said, "would go out of his way to smooth over or soften a dispute in order to bring about a compromise between contending parties, providing that compromise did not affect any of the principles which he held."

But, though his work and that which made him notable as a Member of Parliament, was of this kind, he did yeoman service in ordinary legislation. I have before me a list carefully compiled from "Hansard" of the matters in which he moved and spoke during his Parliamentary career, and it is amazing to see at how many points in ordinary life he had special experience which made his suggestions of value. He had been a Banker, and was interested as only an expert can be in banking questions. He was a merchant, and on all trading and financial questions had skilled and disinterested advice to give. I have looked through many volumes of "Hansard," and have found him not infrequently advocating measures which affected his immediate interests adversely, but very few instances in which even enmity could imagine that he was merely seeking his own. He was too a squatter (or rather, a landholder), and knew more accurately than most what the unexpected and undesirable effects of some of the well-intentioned but often extraordinarily blind land legislation would produce; but far from opposing just taxation of land, he supported it. Further, he was very rarely absent from his place in Parliament; and he must have done a great deal of study (of Bills, etc., presented to the Upper House) during the time the House was sitting; for it is difficult to see how he could have got sufficient time in his busy days for such work. That it was done at some time is clear from the adequate knowledge he always seemed to have of the measures he discussed, whether he was in favour of them, or opposed to them. These habits, he never permitted to lapse; and thus, even in the narrow

Parliamentary sense, he became a pre-eminently useful Member.

In another respect, too, this list of his motions and speeches is unexpectedly instructive. Because of his strenuous objection to any curtailment of the Sunday rest and his resistance to popular vices such as gambling and drinking, many regarded him as a person who never allowed his preconceived opinions to be modified by reason or experience. But I find in reading "Hansard" under guidance of this list that in those very subjects on which he was expected to be most extreme he was most careful to control his decisions by reason and experience. In regard to vivisection, for instance, a matter in reference to which extremes are so difficult to avoid, he was eminently sane; for when a Bill was before the Council in which vivisection was dealt with he supported the Hon. Dr. Hearn's amendment, saying, "The new clauses on the subject of vivisection are also a great improvement on those in the Bill; and, as vivisection is now recognised as a necessary part of medical study, I think they go as far as can reasonably be expected in the direction of protecting animals from undue suffering. I am particularly pleased to see that provision is made for the destruction while still insensible of any animal which in the course of an operation has been seriously injured." Similarly, while he, personally, in the latter half of his life abstained altogether from the use of alcohol, he never regarded the use of it as sinful. His abstinence was due to the conviction that with our habits, the use of alcohol was fraught with danger, and he would have liked much to see total prohibition enforced for a generation, in order that final legislation should be framed by those who had escaped the contamination of the drinking habit. Always, at the point where strenuousness ended and fanaticism began, he seems to me to have held back from the latter.

In general outline his career in the Legislative Council

had these characteristics; but there is one special point on which it has always seemed to many that Balfour's political career needed explanation and defence, or censure. Those opposed to him in the Darling Grant controversy, in which he had, as it were, led the charge against the position held by the Legislative Council, when they found him, as they soon did, defending the Legislative Council for rejecting the Appropriation Bill because it contained a grant for payment of members, and denouncing as scandalous the action of the Berry Government in dismissing civil servants in a body in order to concuss the Council, pointed the finger of scorn at him. Virtually, they said, it is evident that Balfour considers the House he happens to be in, justified in any action it may think fit to take, so that it is not with him a matter of principle at all, but rather of abounding self-conceit, he being, in his own eyes, "an estate of the realm by himself." But in so doing his opponents forgot the fundamental fact in the situation. As I have said in discussing his action as to the Darling Grant, the justification for what was then done was that the Upper House deliberately refused to be influenced by the declaration of the popular will. They forced a dissolution upon the Lower House; and then, when the decision was overwhelmingly against them, they sought to appeal to the British Ministry for help against the Ministry chosen by the Colonial Parliament. The only possible answer to revolutionary action like that was a counter-revolution. As Balfour once said in a public speech, quoting Mommson's "History of Rome": "The man who sets one power in the State to combat another may be a revolutionary; but he may be at the same time a sagacious and praiseworthy statesman." McCulloch and Higinbotham had revolution thrust upon them; and, being "sagacious and praiseworthy statesmen," they made it as small as it could be made if it were to be effectual, by paying the

public creditors with money borrowed from a Bank, and confessing judgment when the Bank sued the Government for the money lent. In taking that course they deliberately refused to act on the suggestion of their extremer supporters, who said "By acting thus you are weakening the pressure upon the Council. You should leave the public service unpaid, let police and soldiers disband, let the whole public service of the country be disorganised : then they will be compelled to yield."

In the matter of the conflict as to Payment of Members the case was entirely different. There was here no revolution on the part of the Upper House calling for a counter-revolution. Payment of Members had been passed for one short period, then for another short period, by the parties pecuniarily interested in the vote, and the electors had not been consulted. When it was proposed to make the payment permanent, Members of the Upper House, of whom Balfour was one, said : "If the people approve of it we shall pass it at once, but nothing short of the declared will of the people will induce us to do." The solution of the difficulty was thereby brought at once within the power of the Constitution ; and that should have been invoked. With a little patience, the whole difficulty would have disappeared ; but the Berry Ministry refused to go before the country on the debated issue, as the McCulloch Ministry had done, and then proceeded to take the violent revolutionary course which McCulloch and Higinbotham had refused to take. Surely no intelligent follower of McCulloch in the former case would fail to be absolutely opposed to Berry's action, all the more strenuously that it was a caricature and misapplication of the principles upon which the former had acted. This, in brief, is Balfour's explanation and defence of his action on these two different occasions as he made it in the Council Chamber ; and it must, I think, seem adequate to any unbiassed mind. The

principles on which he acted in the Darling Grant case, whether right or wrong, made it necessary that he should defend the Legislative Council against Berry's attack; and, when the latter carried on his warfare by a cruel and malevolent dismissal of the more highly paid Civil Servants, and when, restoring some, he left out those who were connected socially or otherwise with the wealthier classes, Balfour's sense of justice was outraged. Besides opposing such action in Parliament, he denounced the proceedings of the day (branded then and since with the name of "Black Wednesday") in a large meeting of his constituents at Brighton. He thus helped to form that healthier public opinion which has left Berry's action on this occasion without a defender. All political parties look back on it now with shame, and regard it as a blot on the honour of the State.

So far from being inconsistent, and fickle, and founded merely on personal motives, Balfour's conduct in his new sphere was not only in a line with his former action, but it was statesmanlike. It was clear to him that one cause of the conflicts between the two Houses was the defective constitution of the House to which he now belonged. The property qualification for Members and electors was so high that the Council represented a class far too small and too homogeneous to permit of a wise use of the power of restraint upon hasty action by the Lower House which it was intended to have. The result had been that, first, the Council had sought to bring in the Home Government to support it against the mass of the electors, and then the Assembly, led by Mr. Berry, when the violence and injustice of "Black Wednesday" had failed, made practically the same appeal. Obviously if self-government was not to become a farce, that could not be the way out of the difficulties. Consequently, when the Hon. T. T. a'Beckett in July, 1874, some weeks after Balfour entered the House, moved for

a Committee to consider how the Legislative Council might be reformed, Balfour warmly supported him and was appointed a member of the Committee, which proceeded to "draft a scheme of reform by the reduction of the qualification of both electors and members, and by shortening the period for which Members were to hold their seats from ten years to six." They thus laid their fingers upon the radical defects of things as they were and tried to secure a House which should represent a larger and above all a more varied constituency and should be more immediately under the control of the electors. They were not at the moment successful; but, when, some seven years later, a Bill for the Amendment of the Constitution came up from the Legislative Assembly, and was eventually accepted by both Houses, it contained nearly all the provisions which the Council's Committee of 1874 had proposed.

CHAPTER XIII.

POLITICAL LIFE (Continued): EDUCATION.

In the preceding chapter, I have endeavoured to give an impression of Balfour's Legislative activities on the whole; but there was one subject in which he was so conspicuously a leader, that it deserves more detailed and separate notice. This was Education, both religious and secular; and to that subject this chapter will be devoted. Being of Scottish birth, he could not fail to have much interest in education. All his life he was engaged in giving religious instruction; and one of his first enterprises after he landed in Victoria was to found a school in which at first religious and then secular education was given. At that time the teaching of the people was almost entirely in the hands of the Churches. The Church was always the first teaching institution set up in the early settlements; and, as soon as the church was built, the school followed. Sometimes, indeed, the school building was erected first and was used on Sundays for worship as well as for Sunday school till money could be found for the church proper. The teachers of these denominational schools were always selected by the authorities of the denomination to which the school building belonged, and were generally most respectable men in entire sympathy with their church, though their training as teachers might have left something to be desired.

The schools were maintained partly by school fees and partly by a Government subsidy. The education was, of course, the ordinary primary education, of which reading, writing, and arithmetic then formed the staple, and was

always supposed to include religious instruction. But, as the Rev. A. J. Campbell says in his "Fifty years of Presbyterianism," in the Presbyterian Schools the teaching was Biblical, and in no degree sectarian, and was given by the Schoolmaster, not by the Minister. This was the ancient Scottish way of dealing with the matter, and was founded on two truths which have been too much lost sight of in modern days, firstly, that a professional schoolmaster must necessarily be more skilled in giving school instruction in any subject than the Minister, who is very rarely an expert in that business; and, secondly, that nothing a person from outside can do in a school, however respected or even venerable he may be, can affect the moral tone of the school with the same certainty and in the same degree as the efforts of the schoolmaster, and it is the tone of the school that matters most after all. By an unfortunate misunderstanding between Mr. Higinbotham's Commission (appointed in 1867) and some of the witnesses, that gentleman got it fixed in his mind that the Ministers of all denominations had neglected their duty, and that religious instruction was not given in the denominational schools, because it was stated in evidence that they did not give it, and this has been currently believed ever since. But, so far as Presbyterian schools were concerned, that was certainly not the case. What Presbyterians wanted was given by the schoolmasters, and the ministers were left free for their proper work. The catechising of the children, which is quite a different thing, was part of their proper work; and they carried that on through the Sunday Schools and otherwise.

But, however mistaken this impression is, there can be no doubt that in other respects the denominational school system had proved a failure. The first step towards improving it was the establishment of a Board of National Education, which established undenominational

schools in places where the denominational schools were unequal to the work of instructing all the children, or where the parents were not satisfied with the education offered by them. Of this Board Mr. Balfour was made a member soon after he came to Melbourne from Geelong. He held the office for three years from 1865 to 1868, and gained complete insight into the educational needs of the country, and into the merits and defects of the systems by which those needs were being met. This experience left him as convinced as Mr. Higinbotham, that a truly national system of education could alone meet the demands of the situation, but he avoided the errors and extremes of opinion into which the latter fell. However, he always had the warmest admiration for the work which Higinbotham's Commission accomplished, and thoroughly approved of the generous and far-seeing Bill which that statesman introduced but abandoned all too prematurely in the circumstances narrated in a previous chapter. Had that Bill been accepted, the sound principle that the great ideals of Christianity, as they are stated in Scripture, should be made the foundation of moral instruction and of school discipline, in a nation in which the religion of the people was Christianity, would have been built into the educational system of the State; but Mr. Higinbotham, partly from annoyance and partly from premature despair, let the Bill drop, warning the Churches as he did so that they would never again be offered so religious a measure.

Balfour was immeasurably grieved at the catastrophe; but, as he was absent in New Zealand at the time, seeking rest for his injured eye, he could do nothing. Had he known the course Bishop Perry was about to take, though he had no place in Parliament at the time, he would certainly not have been away from Melbourne at a crisis so serious. Had he been present to protest, he would have had the Presbyterian Church wholly with

him; for in 1367 the General Assembly gave every support it could give to the principles laid down by Higinbotham, and "approved generally of the Bill introduced at the instance of the Royal Commission on Education." Its other declarations are so reasonable and liberal that they may perhaps be summarised here. The Assembly approved of the exclusion of sectarian religious instruction from the schools; of the appointment of Local Boards, on which the ratepayers and the parents should be represented, which should appoint the teachers and have the general management of the schools; of the establishment of a Training Institution for Teachers; of the local Boards having the power to define the kind and amount of religious instruction, provided it was not of a sectarian or controversial character, and, where they neglected it, of the parents having the power to demand it. Finally, it was opposed to a separate grant to any denomination, because that would perpetuate the sectarian element and would establish the denomination so favoured as *pro tanto* the National Church. Had the Protestant churches firmly stood together on grounds like this, a solution acceptable to all could then have been reached; and the State would have been spared the disgrace of denying to the children of the country acquaintance with the great master-piece of English prose, and the only poetry and philosophy our people will ever receive; but they did not, and there has followed nearly fifty years of mutilated education, of painfully defective moral instruction, and of continual conflict and discontent. It may be confidently predicted that if this continue without remedy, all the Churches will one day have to combine against such a system; and then the moment for the success of the Roman Catholic demands will have come.

The Education question was next approached by the Francis Ministry (June 1872-July 1874). In that Cabinet

Mr. Wilberforce Stephen was the Minister of Education, and he must bear a large part of the responsibility for the regrettable character of the Education Laws of Victoria from 1873 (when the new system was started) until now. Apart from educational theory, there were two extraneous circumstances that largely determined the attitude of the majority of the people in this matter at the time. The first was anger at the attitude of the Anglican and Roman Catholic Churches to Higginbotham's Bill. Their apparently irreconcilable attitude caused men to say, "Since they will not be reasonable, we shall not regard their wishes at all." The second was that there was then a strong reaction against Roman Catholic dominance in politics. Under O'Shanassy and Duffy the Roman Catholics had had several leases of power; and they were accused of favouring their co-religionists unduly in their distribution of patronage and in all church questions. Indeed some of their politicians did not seem to rise above the view the present writer heard an Irish policeman announcing about this time, "Sure, an' what would be the use of a statesman if he wouldn't give his friends a place?" "To dish the Roman Catholics," was then a generally unexpressed but deeply felt desire in political circles. That largely determined the character of the new Act and the support it received. It was thought, and said with more or less purposeful obscurity, that it would be good to compel all Roman Catholic children to attend the State Schools along with the children of their fellow-citizens, so that they should not be so much under priestly domination. To make this project have a semblance of justice, and to keep the Priest out of the schools, it was declared that the instruction was to be purely secular, and that only after school hours should it be permitted to give religious instruction in the school buildings. Further, the teachers were forbidden to take public part in any

religious services in their own schools, and the schools could be used even after school hours only with the consent of the local Board of Advice. Even when the Boards consented, the Minister could overrule them when he thought fit.

Of course, a scheme like this provoked the most strenuous opposition, and it failed in its object, as all attempts to use the powers of the State against a creed deserve to fail. The Roman Catholic children have not been brought into the State schools. There are certainly not a larger proportion of Roman Catholic children there now than there were before this Act was passed; and the anti-State School feeling of their Church has been greatly intensified. A Catholic School system has grown up into effectiveness, the children under it are taught whatever their Clergy please to teach them, and the Government cannot enquire or supervise in any way, lest they should be compelled to certify that the secular education given in them is sound and so strengthen the claim for payment for that. The priest, therefore, is for half the Roman Catholic children in the State not only in the School, but is the school, and the seclusion of these children from their Protestant contemporaries is complete. No one of the avowed or unavowed anti-Roman Catholic purposes has been attained; and the education of the Protestant children has been deplorably mutilated, as I have said.

It was under these circumstances that Balfour re-entered political life, but unfortunately he did not sit in the Upper House till the Act making Education secular and compulsory had become the Law of the land, in 1872. It came into force in 1873, and he took his seat only in 1874. It might be supposed that this near synchronism between the passing of the Act he so consistently opposed and his appearance in Parliament was more than a coincidence; but it was not so; for no

one, not even its authors, foresaw the course which the principles they had proclaimed were to compel or commit them to take. It is to be desired that journalists and legislators in every English-speaking country where a purely secular primary school system is put forward as a sound, peaceful and desirable solution of the educational problem, should read the debates of the Victorian Parliament by which the Act of 1873 was passed, and then study the gradual repudiation of every mitigating promise and interpretation, till what I have called "terrorist secularism" reigned unchecked in a manner which very few politicians even can look back upon without shame, and which has not been paralleled save in France at its worst moments. When it was stated that the instruction was to be purely "secular," and it was asked, would that preclude religion altogether, one of the Ministers replied in substance, "Look at the reading books. They are those of the Irish Board, and have in them much reference to Scripture; and they teach Christianity in its essential principles. These books are to remain. That fact shows in what sense the system is to be 'secular'." But unfortunately the opponents of pure secularism did not succeed in having a definition of "secular" in this sense inserted in the Bill; and by and by it was maintained by the Department that the word bound them to the exclusion of all religious references either in teaching or in school books. But for some six years these reading books, and with their teachings on Scripture history and their Scriptural references, remained as a protest against the growing secularisation. That began with Mr. Stephen's refusal to interpret, "after School hours" (the words by which the time when external teachers of religion might come in to give religious instruction was defined), as equivalent to "outside of School hours." Many teachers were ready to arrange that either before, or in

the intervals of, or after, the four secular hours prescribed by Parliament, time should be given for religious instruction ; but this was forbidden, though that was the sense in which opponents of secularism had been allowed to interpret it when the Bill was before Parliament. Then it was insisted that before religious instruction could begin, the school should be dismissed and the door locked. Further, teachers were not encouraged to remain to help to keep order, even when they were willing ; and where the Board of Advice chose to demand payment for the use of the school rooms it was permitted to do so. In short, every obstacle that hostile ingenuity could devise was put in the way of the religious teacher ; while, at the same time, the clergy of all denominations were attacked because they did not give religious instruction in every school. It was pointed out again and again that even if the clergy of all denominations were to give all their time to the work, it would be impossible under any conditions that they should do it, and that under the conditions so needlessly imposed it was outrageously impossible.

But it was all in vain : the Education Department went on, under various Ministers, to make its administration first secular, then bitterly secular, then even childishly secular. This last stage was reached when in reply to a very strong demand that at least the Lord's Prayer should be hung up in the school rooms, the Minister of the day bluntly said, "The difficulties are insuperable. Which Lord's Prayer are we to choose?" The next step was taken at the instance of a newly-established Jewish newspaper which had to make its way in the world. In a sudden access of zeal, it pointed out with indignation that under a purely secular system of education and in the reading books, a quotation from the New Testament occurred which stated that Moses "counted the reproach of Christ greater riches

than the treasures of Egypt." Thereupon it was determined that the Irish reading book must give place to others, and the principle was tacitly laid down, that the school books should contain nothing that anyone objected to on religious grounds. This created alarm, and when Balfour moved in the matter he was informed that no agitation was necessary, as the Department intended to introduce Nelson's reading books, the books used in Scotland. That was done; and then, to the amazement of everyone, it was found that the officers of the Department had gone through the books beforehand removing every statement, nay even every noun and adjective that implied Christian belief. Poems were mutilated; e.g., a verse was removed from Longfellow's "Wreck of the 'Hesperus.'" Prose passages were altered; as, in the story of a lost child, where the original said, "The Christian Mother prayed," "Christian" was changed into "frantic." It was this de-Christianised edition of Nelson's Readers which had been forced upon the schools, without the consent of Parliament, or even of the Cabinet.

Later, when clamour against such action forced the Government of the day to do something, they appointed Mr. Pearson as a Commission to enquire into the whole Educational system. He, as was expected, blessed it altogether, and, as for the books, he reported, manifestly with peculiar pride, that they now contained no religious reference which could offend, except perhaps a reference to "the flood" "which might be objectionable to our Chinese fellow-subjects." He had forgotten that God was mentioned a few times; but probably he was right in looking upon these lapses as too slight to do harm. Long before this, it had been felt by those teachers who were local preachers, or Sunday School teachers in connection with their various Churches, that such activities were looked at askance by the authorities; and finally

a Minister informed a deputation of teachers that continuance in them would interfere with their promotion. Further, the rule that teachers were not to give religious instruction in their own school building even when the local committee permitted religious services or Sunday School to be held in it, was pressed to this point, that a teacher was warned because he, being the only person musically capable, started the hymn tunes at a service; and, when he repeated his offence, he was fined £5.

It can easily be conceived that this furious secularisation of the educational administration did not go on without serious opposition to it being shown. At every new step the most earnest protest was made. But the newspapers were steadily and at times virulently secularist; the Roman Catholics (against whom the Act had in the first instance been aimed) soon saw that their only hope of breaking it down was to prevent any modification of its secularism, till the bad results should bring the Protestant Churches to buy them off by a separate grant. They, therefore, cast their votes in favour of the Act at every election; while all those in the various churches who could not believe that religious instruction other than the doctrinal teaching of creeds and catechisms was of any value, swelled the ranks of the Act's supporters. Because these could not have the whole loaf, they refused the bread that was offered. This gave a factitious appearance of strength to the secularist movement; and for a time the Act was made a kind of fetish. If, like the great Goddess Diana which was worshipped at Ephesus, it had fallen down from heaven, it could not have been more sacred. To hint at criticism of it was sufficient to provoke a tumult, with no judicious town clerk to bring the multitude to reason again. "Great is the secular Education Act" repeated

incessantly, not for two hours, but for years, was the one and sufficient reply to any objections.

From the first, of course, the non-Episcopal Churches, especially the Presbyterians who had carried with them to Australia knowledge of the benefit which a reasonable system of Biblical teaching in primary schools brought to a country, and of the ease with which it could be incorporated in a National system of Education, fought as one man for every inch of the ground; and Balfour, who was their natural leader among laymen, soon became so absorbed in the struggle that it became practically his life work. But others were not idle. A Bible in State Schools' League was formed in Melbourne, of which the Bishop, Dr. Moorhouse, became chairman, branches were organised throughout the country, and a great debate, carried on in Parliament, in the Press and in public meetings, began. Every new departure from the promises made when the Act was passed was resisted: every inconsistency was exposed; and whenever any new secularistic extravagance occurred, Balfour was ready with his incisive and earnest eloquence to call the attention of Parliament to what had been done, and to put the authors of it on their defence. In this way he did splendid service to the cause of public morality and religion. But he also became one of the moving spirits in the Bible in State Schools' League to which he gave most ungrudgingly of his money, of his time in Committee and at its public meetings, and of his quite remarkable speaking power. He made it one of his main interests for the rest of his life. The greater part of his work in this great cause was naturally outside Parliament, for the main need was to expound to the people what the Churches wanted. But on several critical occasions he made speeches in the Legislative Council of such power that they sensibly altered public opinion. The most important of these was delivered on September

17th and October 8th, 1889. By that time the secularistic corruption of the Act had become pronounced; and on the occasion of the introduction to the Legislative Council of a Bill to amend the Education Act in some smaller details, such as to reduce the age for leaving school, and to raise the number of days on which children must attend, Balfour indicated that he would make a motion to legalise unsectarian religious instruction, and justified that course by a speech which a strenuous opponent characterised in these words: "I must say that Mr. Balfour has dealt with the question in a most able manner—in fact I never heard him speak so well." It is worth while to give an extract from this speech, which began by pointing out that his connection with and interest in the education of the people was of old date:—

"I approve of the Act of 1872, but I say there has been great weakness in its administration. The chief thing about which I have to complain is the definition given to the word 'secular.' When the Bill which afterwards became the Act of 1872 was before Parliament, the question of the definition to be given to the word 'secular' was raised and fully discussed. An attempt was made to introduce a definition similar to that contained in the New South Wales Act, to the effect that 'secular' instruction should include religious teaching of an unsectarian character. But that attempt was not successful, principally because the Minister in charge of the Bill contended that it was not necessary to insert such a definition in the Bill, inasmuch as the ordinary lesson books of the Irish National Board—not the Irish National Scripture lesson books—were then in use in the State Schools. The Minister pointed to these books, and said that they were full of religious instruction of an unsectarian character to a larger extent than even the present editions. If the Minister had not made that

statement, much of the trouble that has since taken place would have been avoided. The consequence was that provision was simply made for four hours' secular instruction in the State Schools each day, but there was nothing in the Act to prevent other than secular instruction being given outside of School hours.

"The Act, if it had been interpreted as was intended by Parliament, would have given us what we wanted, and all that we are now asking for. But what happened? The lesson books of the Irish National Board were used for many years after the Act came into operation: they were used for 4, 5, or 6 years at least—it may have been longer, but I wish to be within the mark. The books were, however, gradually altered, and this is one reason why I say that we should not leave everything to the Minister of Public Instruction. I do not suppose that the then Minister of Public Instruction had any intention of excluding religious instruction: but the officers of the Education Department were at the time introducing lessons on Australian subjects into the books, and as they did so, they dropped the lessons relating to religion. This went on for a while, and at last a greater revolution took place. Suddenly the books were dispensed with altogether, and Nelson's Royal Readers introduced. These books were very good in their way, for they were drawn up for use in the schools of England and Scotland where religious lessons were given regularly. But they did not contain as much religious instruction as the lesson books of the Irish National Board. The present Minister of Public Instruction has said that these latter books contained only a little Old Testament History; but that statement is incorrect. They contained not only distinct dogmatic, but historical teaching of the sacred story, leading up to New Testament times, and lessons about Christ and Christianity. These books were abandoned for Nel-

son's Royal Readers. One would have thought that was a very considerable jump to make without any appeal to Parliament, without even any advice or instruction from Parliament; but a still more extraordinary step was taken subsequently. I allude to the excision from the books of all references to Christ and Christianity. Wherever the words "Christ" and "Christianity" appeared they were altered to something else; and a number of very beautiful passages relating to Christ and Christianity were struck out altogether. I have the authority of the then Premier, Sir James McCulloch, for saying that the proposed change was never brought under the notice of the Cabinet, and that the Cabinet knew nothing about it till after it was effected. The change was a very serious one, and completely altered the character of the instruction provided, and intended by Parliament to be provided, in the State Schools. If Honorable Members will refer to 'Hansard' they will find that, when the Bill, now the Act, of 1872, was under discussion in the Assembly, Mr. Edward Langton advocated it on the ground that the lesson books of the Irish National Board were in use in the State Schools and that there would be no interference with the religious instruction then given. In a few years the great changes to which I have referred were made; and now we are told that, if we allow religious instruction of any kind to be given in the State Schools, we shall be introducing denominationalism. That is in fact the counter-cry to the cry—for it now undoubtedly is a cry—for Bible reading and religious instruction. The answer is, to ask what was the condition of affairs when there was a National system of education in the Colony (before the Act of 1872). The very extracts from Scripture for the introduction of which we are now asking were read daily in the National Schools, and denominational teaching

could be given outside the school hours. The teachers themselves had to give religious lessons unless the parents objected; and several religious books were kept in stock, including a book of sacred poetry, and a book on the Christian Evidences.

“This is what Sir James Palmer, who was the Chairman of the National Board of Education, said in evidence he gave before the Royal Commission of 1867, in reply to the question ‘Would you never allow the teacher to impart religious instruction?’ ‘Yes, and in many cases, it is so. We have no rule whatever to prevent it. We permit it. Under the National Board, for instance, to which I was first attached, religion was constantly taught by the master. We had a series of sacred reading lessons and sacred poetry among our books!’ Was that denominationalism? I am now speaking of the National system. In a circular letter from the National Education Office dated the 20th November, 1854, the following statement was made: ‘That the local patrons of each school be informed that religious instruction in the school or class rooms, but not during the hours of secular instruction, may be imparted by the teacher in conformity with the regulations of the Commissioners, if the local patrons, in writing, consent to such arrangement.’ Under the National School system, the character of the teachers was very closely scrutinised, and there were maxims or statements hung on the walls of the schools relating to the duty of instructing the scholars in the Christian religion. But that was not denominationalism: it was Christianity. The Minister of Public Instruction made a great deal of certain extracts he read from the evidence given before Mr. Higinbotham’s Commission, to the effect that very little religious instruction was given in the common schools. The Common Schools Act provided that secular instruction should be given for four hours each day, and

during those hours religious instruction was not given; but otherwise each local Board could introduce whatever religious instruction it thought proper. There was a good deal of misunderstanding about some of the answers given to questions before Mr. Higinbotham's commission. Some of the witnesses thought religious instruction meant denominationalism, and these answers had reference to denominationalism. As a matter of fact a good deal of religious instruction was given in the common schools.

"One very important witness was Mr. G. Wilson Brown, formerly Inspector-General and recently Secretary of the Education Department, and I will read some extracts from his evidence:—'Do you believe, generally speaking, that there is religious instruction?'—'Not what I should call religious instruction, certainly not. At the most, the religious instruction is confined to reading a chapter from the Bible in Protestant schools, or a short prayer before commencing work.' *We* call that religion, our opponents, denominationalism. Mr. Cuthbert asks will we have that? I shall be very glad to have it. If you will give us that, it will stop the discussion. The evidence continued: 'Not both?'—'Occasionally both.'—'Is there any examination in the chapter?'—'There is sometimes: I know of two or three instances; but not as a rule.'—'Do you believe that in most Protestant schools these forms of reading a chapter and saying a prayer are used?'—'In the majority of schools connected with denominations.'—'You would scarcely consider that religious instruction?'—'No.'—'Why would you not regard the reading of a chapter as instruction?'—'There is no teaching or explanation.'—'But you have found explanations of the chapter in some instances?'—'In a few, but very few: it is quite the exception.'—'In the Protestant denominational schools have you known of any sectarian instruction (as dis-

tinguished from religious instruction), such as catechism, being imparted?'—'No, I do not ever remember seeing the Catechism taught in a Protestant school, or any other sectarian form used.' If the religion taught in the schools then was given now, it would satisfy the community and settle the question.

'Mr. Brown's evidence proceeds: 'So there is no fear of sectarianism being taught in these schools?'—'No, I see nothing of the kind.'—'Then the question of religion does not come up?'—'Not at all. I keep clear of it.'—'What is your own opinion? Would you approve of a system of national education exclusively secular?'—'I think it is the very thing that is wanted. I believe it is the only system that would work here.'—'Exclude religion?'—'Not excluding religion; but the local Committee should make the arrangements as to what it should be. As far as the Central Board is concerned, there should be nothing but secular education recognised.'—'If an Act of Parliament should prohibit expressly religious instruction in connection with the schools, would you consider that a desirable system?'—'Certainly not. I would leave the power of making arrangements for religious instruction to the local Committees.'—'Do you think the present Act works well in that respect?'—'No; I do not think it does. It is possible under the Act to get up denominational schools, and in scattered localities when one such school is established no other can be.'—'Until the juvenile population rise to 200 children?'—'Yes; that is practically impossible in an agricultural district.'—'When you say you would not adopt a system excluding religious instruction, do you mean that you would disapprove of a system that admitted sectarian instruction? You approve of religious instruction, providing it is arranged for by local committees: would you approve of a system by which the local committees should be allowed to

give sectarian religious instruction?'—'I would have the local committees composed of persons so selected as not to leave an absolute majority belonging to any one denomination; and they should make any regulations they pleased as to religious instruction.'—'Would you provide for the minority by allowing them to retire during the religious instruction if they object to the religious instruction agreed on by the Committee?'—'Certainly, they need not attend it.'

"That is exactly what we are claiming now. It is what every petition asks for, that local committees should have power to direct Scripture extracts to be taught by the teacher outside the four hours of secular instruction, with a conscience clause under which any child might be withdrawn, and with provision made that, if any teacher sent in a statement that he conscientiously objected to give this instruction, he should not be compelled to do so. We would find teachers to take the places of the few who would object. In most schools there are more teachers than one, and all would not be likely to object; but, if they did, there would be no difficulty in finding volunteers to come in and give the instruction desired. I think I have conclusively shown that it is nationalism not denominationalism, to give religious instruction under such a system. Mr. Higinbotham, in the report of the Commission, said, 'The evidence is almost unanimously to the effect that parents generally desire that their children should receive an unsectarian religious, and not a merely secular, education in the public school; and to this desire on the part of the parents, and their consequent preference for the supposed advantages of the denominational system, some of the witnesses refer the prolonged vitality of that system. We beg to submit that the instinctive feelings of parents and the theoretic views of the majority of the witnesses upon this subject are in favour of the course

which the interests of education, no less than the dictates of sound policy, prescribe. The drawing out in the mind of a child of a sense of its relation to God, and of the duties which flow from that relation—the inculcation by the words, as well as by the example, of the teacher of a reverent and truthful tone of thought, feeling, and expression—and the enforcement by gentle, yet constant, pressure of cheerful obedience and habits of discipline are, we think, wholly distinct from the process of imparting mere intellectual knowledge on the one hand, and from instruction in dogmatic or sectarian theories on the other, while at the same time we believe them to be essential, and indeed by far the most important elements in the education of a child and the formation of its character. Teaching of this kind, together with such religious exercises—for example, a prayer, or a hymn, or the reading of some version of the Scriptures—as may be calculated to give it aid and effect, should be encouraged and submitted in the public schools instead of being forbidden.’

“That was the view in 1867 of a very distinguished and great-minded statesman. The report was drawn up by Mr. Higinbotham, and presented in the name of the whole Commission to Parliament. Mr. Higinbotham was responsible for drawing it up and the Commission for accepting it. I heard a whisper that Mr. Higinbotham afterwards changed his views, but such was not the case. I know the whole history of the matter. The facts are these :—The Bill which accompanied the report—an excellent Bill, providing for this very kind of instruction—was introduced in the Legislative Assembly, but got no support from the people who ought to have supported it. Bishop Perry took the strong denominational view. In fact he wanted payment by results, as did also our late respected friend, Dr. Hearn. They refused assistance to the Bill, and the weight of

the Church of England was such that the measure fell flat, and Mr. Higinbotham, in indignation, withdrew it, telling them that they would never get such a measure again. If that Bill had been passed, it would have saved many an hour's trouble, and what, I believe, will be a serious result to the Colony from the present ultra-secular system. In consequence of the way the Bill was received, Mr. Higinbotham said he was done with the matter, and he has never gone in for helping us since, 'because,' he said, 'you would not have it when I offered it.' Since then another Commission, of which Mr. (formerly Judge) Rogers and Colonel Templeton were successively Chairmen, has sat on the education question. Mr. Rogers had to go to Tasmania, and Colonel Templeton, who was the nominee of Mr. Service's Government, was appointed acting-chairman. Mr. Rogers drew up a report, which was agreed to by a certain section of the Commission. This section went in for what we are now asking, and also for an amendment of the Act with regard to the Roman Catholics, giving them the relief they desired. With regard to the point I am now discussing, what Mr. Rogers and the portion of the Commission who went with him said was as follows:—'To effect this amendment, (that is, as previously stated in the Report, the introduction of undenominational religious instruction of a Christian character in the State Schools in a manner which would supply the defect complained of by the Protestant denominations, and could neither lessen the time at present devoted to secular instruction nor interfere with the conscience of those parents who did not wish their children to attend the Scripture lessons), which the evidence has satisfied me is desired, it would be necessary to repeal Section 12 of the present Act, and to enact in its place a section similar to that in the New South Wales Act—an amendment which would admit of teaching, as part of the

school curriculum, the broad principles of the Christian religion, apart from sectarian distinctions. Scripture readings and lessons based upon this principle should then form part of the school curriculum, the first half-hour before the time fixed for commencement of the secular lessons being devoted to that purpose, the State School teacher giving the prescribed instruction, except in those cases in which the teacher had stated in writing that he had conscientious objections to doing so.' Thus Mr. Rogers and the party with him, while they wanted more relief for the Roman Catholics, advocated what we desire for the Protestants.

"Colonel Templeton drew up another Report, which was agreed to by the rest of the Commission, and these were the views put forward in that report :—'We, therefore, recommend that the hours for secular instruction be not interfered with, *viz.*, two hours in the forenoon and two hours in the afternoon, and that provision be made in the school curriculum for religious instruction of a non-sectarian character either before or after the time set apart for secular instruction, with a conscience clause for the protection of both teachers and children. The text-book to be used might be the books of Scripture lessons issued by the National Board of Education of Ireland. We further recommend that, during the time set apart for religious instruction of a non-sectarian character, the children of such parents as desire it may receive religious instruction separately from some teacher approved by such parents, and that such instruction may include the teaching of the tenets of any sect.' So that Colonel Templeton and his friends recommended exactly what we ask for.

"I may also refer to the views expressed by the conferences of the Boards of Advice. It seems to be often overlooked that we have such Boards. The Boards of Advice have far too little power. A great



Golden Wedding, 1909.

deal of the evil of the present system arises from the fact that we have not given the local authorities sufficient control of the schools, which would have saved much trouble and expense. The resolutions passed by the conferences of these boards at different times show what steady progress they have been making in their demands. In 1879 all they asked for was this:—‘That provision should be made in the Department’s programme of instruction to teach morals and manners by enforcing habits of personal cleanliness, neatness in dress, and obedience to parents, and by telling simple stories to illustrate the virtues of honesty, truthfulness, and kindness.’ In 1883 they went a little further and recommended that ‘Boards of Advice should be allowed to grant the use of school buildings for religious instruction before as well as after school hours’—it is singular they have not that power now—and that ‘where teachers are willing to give religious instruction out of school hours they should be permitted to do so.’ But in 1886 they had advanced so far as to pass the following resolution:—‘That, in consequence of the ignorance manifested by many of the children in State schools of the most elementary religious truths, it is desirable that the Irish National Scripture lesson books be taught with the ordinary school work; any scholar whose parents have a conscientious objection to such teachings to be allowed to leave the room during the lesson.’ They also resolved ‘That the expurgation from the reading books by a former Minister of Education, without the consent of Parliament, of all passages referring to the person and work of Christ was a serious mistake, which should be rectified at the earliest possible moment.’ So it will be seen that the evidence has been accumulating in favour of what we desire now.

“In consequence, I suppose, of one of the recommendations of the Boards of Advice, a book was intro-

duced into the State Schools of which we have heard a great deal, although I suppose few honourable members have seen it. I refer to the book entitled 'Notes of Lessons on Moral Subjects' by Frederick W. Hackwood, of which I some time ago purchased a copy, in order to judge of its nature. A more miserable book for a teacher I never saw in my life. It is founded on the utilitarian principle that you are to be good because it is wise to be good, that you are to be honest because honesty is the best policy, that you are to obey your parents because they care for you, feed you, and clothe you. The book has the redeeming feature, I admit, that at the end it recommends teachers in using it to enforce and illustrate the precepts given by suitable references to Holy Scripture. This recommendation, however, would never suit our Education Department, and so a circular went out that this portion of the book was to be considered as expunged. The book is a wretched production, about the driest book I ever read on such subjects; and I cannot see how such a miserable system of teaching could be of any possible good to a child. Several of the Inspectors have spoken in condemnation of the book; and I will read an extract from a report by one of them, Mr. Laing. He says: 'The teaching of morals in our schools cannot be said to be a success. In answer to the question, "Why should we be honest?" the reply generally is "Because it is the best policy"; and this is but a sample of the utilitarian answers one gets to similar questions on other lessons. Perhaps the teachers think they would be treading on forbidden ground if they were to inculcate honesty because it is right. Any attempt to teach morality on purely utilitarian grounds and apart from a sanction must result in failure. There is but a short step between being honest by faith in the maxim that it is the best policy, and being honest only in those circumstances in

which it is plainly seen to be the best policy.' I could quote similar opinions from several other inspectors if necessary. . . .

"Having given this accumulation of proof within our own Colony, I will now turn to New South Wales and see whether denominationalism has been produced by the adoption there of the system which is advocated by the petitions which have been represented to the House. In the New South Wales Education Act there is a section defining what secular instruction is to include, and permitting it to include general religious instruction not denominational or sectarian. Not only so; but in New South Wales the Scripture lessons are amongst the books supplied to teachers; and it is the business of the teachers to teach these lessons every week as part of the programme, and the children are examined in them by the inspectors. That has not resulted in denominationalism in New South Wales, nor has there been any outcry on the subject. The Minister of Public Instruction stated in his speech in the Assembly that he knew nothing about the Irish National Scripture lesson books being used without trouble in New South Wales; but as a matter of fact he had sent Mr. Brodribb to report on the New South Wales system, and that gentleman, while refraining from giving any opinion on the religious question, because he was not instructed to do so, reported that he found that there was regular religious instruction of a non-sectarian character given by the teachers of the New South Wales public schools. He said nothing about trouble or denominationalism having grown up in consequence, and I think that should have been sufficient for Dr. Pearson. Subsequently in a speech at the opening of a State School, Dr. Pearson said they had such a good plan of giving religious instruction in New South Wales that, if we could only adopt it in Victoria, all our troubles would be over and

we need not cry for the Bible. He described how volunteers from the clergy, especially of the Church of England, attended the schools and gave instruction outside of school hours, and thus the whole trouble was got over. But, after announcing this great discovery, Dr. Pearson soon found he had been speaking 'without the book'. He sent a letter to the Education Department of New South Wales, asking certain questions, and the answers he received were the exact opposite of the statement he had made. He was informed that the religious instruction by agents was not given outside but inside school hours. In New South Wales not only are the Scriptures used by the teachers; but also, under the law, any authorised instructor from any church or denomination can, by arrangement with the Board, obtain any hour of the day, fixed by him and the board, for religious instruction; so that, instead of waiting until the school is dismissed, when the children are worn out and tired, the instructor can have the first, second, third, or fourth hour, according to arrangement. In Sydney and other large towns in New South Wales instructors can overtake four or five schools in one day under this system. This can never be done in Victoria, if we are to keep within the four corners of the Act. In England, America, and many other places there is this system; and no denominationalism is created. And that is not for lack of denominations. There are many denominations in England; and in England, even in Birmingham, that chosen seat of secularism, they have come back to the Bible in schools. I may state at once that the amendment which I intend to propose in committee will be something to this effect, that the Irish National Scripture lesson books be used in the State Schools by the teachers outside of the four hours of secular instruction, but within the school curriculum, at the wish of the local board, and with a conscience clause

for teachers and scholars. Let us leave it to the local Board whether to have it or not. That is only carrying out the principle of local self-government for the colony.

“If any say that no evil results follow from the present system, I reply we have not yet reaped what we are sowing. We have to wait a little while. We had the past system for a long period and are reaping its good. We have not lived long enough to see the inevitable result of bringing up children on the utilitarian principles of Hackwood, and denying them the knowledge of the Bible. It is just to prevent the children of the country from growing up heathens that I want to give local Boards power to have these Scripture lessons read in the schools. Local government does for everything else. Local authorities manage everything local except the schools. I think it was a great mistake to take away power from the local Boards. I would always wish to have a central power, but great latitude should be left to the local Boards with regard to what is to be taught—subject of course to a proper curriculum—and the choice of a teacher, provided he be certificated. . . . Under the central authority the references to the name of God grow fewer and fewer. The report of the Royal Commission on Education, of which Mr. C. J. Ham was a member, complained of the excision from the Royal Readers of certain extracts of a religious tendency; and I find that since then no less than eight other extracts of a similar character have been left out. This shows that a constant change is going on in these books—a change which is carried out without the least reference to Parliament. Surely discretion in this direction should not be left wholly to the Education Department.

“There has been a controversy of late as to a uniformity of school books, and I am quite in accord with the view taken by the ‘Argus.’ I do not approve of the

school books being all of one uniform pattern. In the old national school days several sorts of books were kept in stock. The Irish readers were the ones chiefly used; but there were others. Under the existing system we have not only a single set of books, but that set is continually being more and more expurgated by the Education Department; and now Dr. Pearson wants to go further, to have one reader for the whole of Australia. That, however, is not at all likely to be carried. In the first place, there is too much jealousy among the colonies to permit of anything of the kind. The other colonies would not trust Victoria to compile the books, and we would not trust the other colonies to compile them. I would say that there ought to be something like local option in the matter, a certain amount of freedom.

"It will be said by some that the school is not the place in which to teach the children of the country religion, that it should be taught either at home or by the churches. Well, I am quite prepared to admit that we should not relieve either the parents or the churches from the duty of seeing that our youths are brought up religiously. Still, there are a great number of children who would not get even secular instruction but for the State compelling them to come into the schools (a plan I entirely agree with); and, with children so situated, what chance is there of the parents who will not look after the secular instruction of their offspring caring for their religious instruction? Can such parents be expected to teach them about God, or about the conscience which tells them what is right and what is wrong? While I do not expect the State to take upon itself the duty of the churches, and to give dogmatic religious instruction, I do expect it to impart instruction bearing upon character and conduct. No education can be complete without that. Therefore, I say that the great rule of conduct should form part of the regular round of

school training. I do not ask the State to become a religious instructor, but I ask it to lay down the basis of moral training, which can be done entirely apart from anything in the shape of denominational school teaching. The Churches also ought to work in the same direction; but the voluntary system has not been found to answer satisfactorily while confined to teaching in the schools after school hours, when the children are wearied and want to go out to play. Indeed, so far voluntary religious teaching has proved more or less a failure. At all events, the teachers do not get at the children they principally want to get at. In largely populated towns, of course, a certain number of children can be reached; but, after all, their numbers are few and there is great difficulty in keeping up the attendance. It would be a very different thing if the instruction I alluded to was given in the morning instead of in the afternoon, when every child who likes can be away. Of course, I do not mean that permission to give such teaching would satisfy the demands of those I represent. I am now simply drawing attention to the difference between voluntary teaching and regular teaching. The fact is that there are a great many difficulties in connexion with voluntary religious teaching in the afternoon which would not be felt if the thing could be done in the morning. For example, a voluntary teacher cannot give his time after any fixed fashion in the afternoon. If he is of the mercantile classes, his afternoon engagements are much more pressing than those of the early forenoon; while if he is a clergyman he has calls upon him in the latter part of the day—funerals, visits to members of his congregation, and so on—which he cannot put on one side. So much for the towns; the obstacles in the country districts are greater. A friend of mine who is a volunteer religious teacher in a large country district has to travel 20 miles in order to reach

a school which he visits once a week. If he were to attend every school in his district once a week, his whole time would be taken up. That is no uncommon case in the more sparsely populated parts of the Colony. Upon the whole, you cannot carry out the volunteer system in the inland districts with any regularity.

"Here I must pay a compliment to Mr. Service, who, when he was in office, did what he could to help the voluntary system. For instance, he allowed the regular teachers to remain, if they chose, to keep order. He did not go so far as we wished him to do; he would not let us have morning teaching; but the assistance he afforded was of great advantage. The system adopted now of making the teacher afraid to speak about anything pertaining to a child's religious nature or his obligations to God, is really banishing from the schools every trace of the religious atmosphere, which I, for one, think it most important to maintain. We want in schools what we want in every department of life, the feeling that God is present, that in our ordinary occupations we owe a duty to One above us, who has placed us on the earth to do His will. But under the existing system we banish from the schools every sense of the presence of God or the power of Christianity."

Here the Hon. J. Service said "You should explain whether you want Christian dogma or only morality taught, because the two things are utterly distinct."

Mr. Balfour replied: "We want the Scripture extracts taught because they contain the facts of divine history. We would then leave it entirely to the child to accept what he liked — what Christ on earth was, what is man's duty to God, and the rest. We would be satisfied to teach the Bible so as to let it tell its own tale—to teach it without any questions at all if you would rather there were no questions. For my part, however, I would rather there were questions. I believe that on

this point I speak for the National Scripture Education League. We would be content if the facts contained in the Bible were allowed to produce their own effect." The Hon. J. Service again interjected, "That would be teaching dogma." Mr. Balfour proceeded: "Perhaps some parts of the Bible set forth dogma, but we have no desire to teach dogma in that way. For example, does Mr. Service believe that the Sermon on the Mount teaches dogma? We do not wish to have argument or discussion in the schools as to infant or adult baptism, or even, if you choose, as to the divinity of Christ. I repeat that we want the Scripture extracts because we desire that the Bible should be left simply to tell its own tale. We do not wish to see the influences the Scriptures are capable of exerting entirely banished from our State Schools. Why should our school children be denied a knowledge of Scripture history—a knowledge of the oldest historical record in the world? I may mention that such knowledge is imparted even in China. The teaching in the University of Peking now includes teaching the Bible. On what good ground can we deny to our rising generation the instruction necessary to enable them to understand a very large proportion of our ordinary every-day literature? I guarantee that many of Mr. Service's speeches would be found to be unintelligible to a great number of our State-school children simply because he is so fond of introducing—I admire him for it—Biblical quotations and illustrations. To many of them he might as well be talking Greek or Hebrew. Would you also deprive them of any power of appreciating a very great deal of our painting and sculpture? Besides, in taking the Bible away from State-school children, you take away from them the best story book in the world. You also take away from them their best chance of understanding the rule of Providence over all His creatures, because teaching on that head

runs through the Bible from beginning to end. What can be the great good of teaching the alphabet and the multiplication table if at the same time you leave the scholar ignorant of the great spiritual government of the Universe? As long as he has no sense of love of God, life must be to him a perfect enigma, and he can have no real idea of what goodness is. Then without the Bible the child is without the best model of life, for, whether you do or do not believe that Christianity is divine, the mere reading of the life of Christ, from His childhood to His maturity, supplies a moral ideal which is to be found nowhere else. Nothing can influence a child towards morality so much as the knowledge of the perfect life which he can get from the life of Christ.

“In Dr. Joseph Cook’s lecture on ‘Shall the common schools teach common morals?’ I find the following passage: ‘In Christ, the highest ethical reality known to established and inconvertible history, there is the highest self-revelation of God. That revelation, so far as Christ is man, is a part of natural morals. Any system of instruction which shuts its eyes to that fact shuts its eyes to reality. A book on architecture that should not mention the Parthenon, or one on painting which should say nothing of the Sistine Chapel, would be no more defective than is any book on purely natural morals without any definite account of the highest historical reality in morals—the character of Christ as a man and the ethics of the Gospels. Natural morals, if taught thoroughly, teach, of course, the highest attained moral ideals. The character of Christ, as exhibiting the highest ideal of morals actually attained among men, is the supreme illustration, and contains the organising principles of every scheme of natural morals that can be called thorough or scientific. No adequate picture of that character exists except in the New Testament. Natural morals, therefore, cannot be thoroughly taught

when the Bible is excluded from the schools, and hence the State, in exercise of its right of self-preservation, has authority to require that the Bible shall not be excluded.' By depriving a child of the Bible you take from him the best motive of conduct, the restraints of an enlightened conscience and the foundation of faith and hope, while you leave him in ignorance of the only thing that can lead him truly to God."

At a later date (8th October, 1889) in the same Session Balfour moved his amendment, which was as follows :—

"If any local Board of Advice shall so determine, the Scripture lesson books of the Irish National School Board shall be taught in the State Schools represented by such Board of Advice as a part of the school curriculum, either before or after the four hours specially devoted to secular instruction ; provided that no teacher who shall state in writing to the Board that he has conscientious objections to teach such lessons shall be required to teach them, and that no child whose parents or guardians shall object, shall be required to attend such teaching."

In an able speech he re-emphasised what he had previously stated and supplemented it. He showed that his proposal involved no return to the Denominational system, for the instruction which he proposed should be given by the teachers was in no way to be dogmatic ; it was not to include the teaching of any particular branch of the Christian church. The clause had nothing in view beyond a general teaching of the facts of Scripture history, which he looked upon as truly national, because the large majority of the people in the colony professed themselves to be Christians ; because Christianity was recognised in the Statute book ; because the Bible was sworn upon in the Law Courts ; and because the State was bound to teach morals as part of education, and only

the Christian morality was known to or recognised by the people. In reply to the objection that the adoption of any system of religious instruction would lead logically to the establishment of a State Church, he said that he was as much against a State Church as anyone; but to demand moral teaching based broadly on the religion the people believed could have no such logical result. Moreover, general moral instruction could not be given to the whole people otherwise, as those who raised this objection proposed should be done. He asked how had the teaching of religion outside the school hours answered hitherto, with regard to the children who, being most neglected, it was most desirable to reach? It had worked extremely ill. They were precisely the children who did not attend, and so they received no religious instruction save the fragment left in the school books. From that they knew in a vague manner that there was God; but even the passages teaching that were being gradually removed without the knowledge of Parliament. He had found, on looking over the books, that within the last few years no less than 8 additional passages had been struck out. He would not say that they were struck out in order to be got rid of, but he had no doubt that it was thought that in order to introduce teaching on Australian fauna and flora and so on, these lessons could be most easily dispensed with. Lastly, there was this reply, that in the vast majority of the States in the American Union the Bible was adopted as a school book, and that in the United States there was no State Church, nor would there ever be one.

Mr. Balfour then proceeded to point out that the carrying out of his plan would not increase the Catholic opposition; neither would it strengthen the Roman Catholic claim to a separate grant, for in New South Wales this teaching was given, and the claim for a

separate grant was no nearer attaining its object than it was in Victoria. "As a matter of fact," he said, "my belief is that the bulk of the Roman Catholics here would prefer to see the State Schools with a basis of Christian teaching, for the sake of the children's morals, than that the instruction should be purely secular." Therefore, he contended that the Bible-teaching in the schools, with a conscience clause, would do no injustice whatever to the Catholics, nor be felt by them as an injustice. The evidence of Dean Slattery before the Education Commission contained exactly that statement. He would not assert, however, that all Catholics were prepared to speak in the same way as Dean Slattery had done. Still there could be no doubt that a large proportion of them believed that State Schools with religious instruction would be better for the community generally than State Schools without that instruction.

Having dealt with the arguments urged against the proposed clause Mr. Balfour next referred to the positive side, the need there was for religious education in the schools. To prove that, he made the following quotation from the report of the Inspector-General of the Penal Department for 1884:—"Among the various causes at work which may be regarded as specially promotive of prison population may be mentioned the neglect of careful private instruction. Education without that kind of instruction is too often a dangerous possession; and, unless the responsibility of the individual to his Maker be made at least as evident as are his responsibilities to man, he will almost certainly be made to suffer the penalties of the criminal laws of the country; and an examination of prisoners in regard to their mere educational attainments will show that their learning has generally served to increase the character of their crimes. It has been the instrument by which they have more extensively imposed upon the public and increased their offences."

Mr. Balfour confirmed this by stating that the Revd. Mr. McLaren, the Presbyterian Minister of Coburg and chaplain to the gaol, found "that there were imprisoned there a vast number of young persons whose knowledge of religion was of the most imperfect sort. They had literally no acquaintance whatever with sacred subjects; and, in consequence, it was found necessary, in order to enter upon the work of moral reform, to begin at the very beginning." He also quoted a Victorian magistrate who had told him but the other day that his son, who travelled in the North-Eastern district, recently came across a young man who had been educated in a State School, but who, when asked who Jesus Christ was, could only reply that he believed that he lived in England about 300 years ago. Further, every week the newspapers gave most lamentable instances of ignorance on the part of young people of the nature of an oath. What could there be to guide the life and conduct of a youth who had no better instruction than that derivable from the wretched utilitarian teaching of the lesson books in use in the Victorian schools? What could result from such a system of education but a veneer which contact with life would soon rub off?

He then quoted the opinion of Matthew Arnold, himself an Inspector of Schools, whose opinions on educational matters were deserving of the highest respect. His words were:—"The same is to be said on behalf of giving to religious instruction a substantive place in the work-plan of elementary schools. Chords of power are touched by the instruction which no other art of the instruction in a popular school reaches; and chords several and various, not the religious chord only." Again Arnold said "Let Managers make the main outlines of Bible history and the getting by heart of selection of the finest psalms, the most interesting passages from the historical and prophetic books of the Old Testa-

ment, and the chief parables, discourses, and exhortations of the New, a part of the regular school work, to be submitted to inspection and to be seen in its strength and weakness like any other. This could raise no jealousies; or, if it still raise some, let a sacrifice be made of them for the sake of the end in view. Some will say that what we propose is but a small use to put the Bible to; yet it is that on which all higher use of the Bible is to be built; and its adoption is the only chance for saving the one elevating and inspiring element in the scanty instruction of our primary schools from being sacrificed to a politico-religious difficulty."

Balfour then quoted from the Reports of Inspectors of Schools in Victoria to show that the moral instruction then given in the schools, and the only moral instruction permitted by the Act as interpreted, was lamentably ineffective. Mr. Philip of Sandhurst reported that the moral lessons were carelessly given, because there was "a general disinclination to enter upon the systematic teaching of morals at all." He said, "The subject borders closely on religion, and indeed can scarcely be separated from it. The teachers see, and rightly see, that all moral rules acquire their ultimate authority from God, and to make this teaching effective they must refer to His name. This many of them are unwilling to do, as possibly it may be looked upon as a breach of their instructions. . . . It is not enough merely to correct offences as they occur; the teacher is expected, by his thorough and systematic instruction in morals, to prevent as much as possible the occurrence of breaches of the moral rules. This is not being done at present, and, in the absence of all religious instruction in the schools, is a very serious matter indeed. From what I have seen I should say it is very much to be feared that the children are growing up, so far as their instruction in schools goes, not only without knowledge of religion,

but without being properly instructed in those common moral rules that hold society together."

Balfour also quoted Inspector Robertson, who wrote, "The outcome of the moral instruction, so far as I can estimate it, will be somewhat vague ideas of a generally amiable character, and a worship of material or social success"; and Inspector Laing, who said, "A good deal has been said about still further expurgating our reading books to meet the views of our Chinese fellow colonists, but the teaching of morals has already gone further in the direction of utilitarianism than would please even them. They recognise a supreme being whose will is law in these matters; but in teaching morals according to Hackwood there is no such recognition, so that in this particular we have overshot even the extreme mark aimed at, and the situation is really a grave one"; and lastly Inspector Carmichael, who said "the education department lays itself open by favouring Hackwood's book to the imputation of taking a side in opposition to the most thoughtful moralists, who maintain that the moral qualities of human actions are unalterable, and that no power or any combination of circumstances, can make a wrong action right."

He concluded his speech by urging that the local Boards of Advice chosen practically by the parents of the children, should be allowed to determine whether Scripture lessons should be given or not. Let public opinion grow, and let public opinion rule. If it grew against Bible teaching in the State Schools there would be no Bible teaching there; if it grew in favour of Scripture lessons being taught, then there would be Bible teaching. He felt sure there would be no difficulty in getting teachers to give such lessons, for the State school teachers in New South Wales found no difficulty in imparting it. If, unfortunately, there were any who objected, voluntary teaching could be secured to fill the

vacancy. All the objections raised were theoretical. In New South Wales all difficulty had vanished, and in practice all difficulty would vanish here. "Looking at the question calmly and dispassionately," he concluded, "Honourable Members must agree that where the local Board of Advice approve of Scripture lessons, where the teacher is willing to teach these Scripture lessons, and parents desire their children to be so instructed, the advantages of the system I now propose will far outweigh all the disadvantages which can reasonably be urged against it."

Gradually, as the conflict proceeded, it began to be manifest that the Secularist party were bankrupt in argument. Their position was riddled with inconsistencies which they could not explain away. They had proclaimed the principle that there must be nothing in the books or in the instruction which could hurt any religious or irreligious susceptibilities. They had solemnly searched the books through a Commissioner, and he had certified that there was nothing in them save one reference which might be objectionable to the Chinese. Yet they did not remove the name of God from the books as they had removed the name of Christ, though all secularists of the pure blood must and do object to it. Then, when the Roman Catholics and others branded the system as godless and irreligious, they indignantly denied that it was. The "thin Theism" which lurked in the use of the name "God," implying as it does the existence of a personal ruler of the Universe (personal, at least, though probably superpersonal also), and in the adjectives derived from it, was sent forth and triumphantly waved before the accusers, and they were censured as wicked calumniators who lied, and knew they lied. But when it was replied: "Then you do teach religion in the secular schools after all? Is the religion taught the religion of the people?" to that

all they could say was that the religion was the religion of the Unitarians, certainly the smallest sect claiming to be Christian, and of the Jews, a still smaller fragment of the population. That again raised a still more awkward question; if a religion was to be taught, why should it not be the religion believed in by 90 per cent. of the people? The feeble answer was that all Christians believed this thin Theism; this was the point in which they all concurred. This was feeble, because war had been declared upon the name of Christ; so that what we had in the State Schools was that variety of religion which the Department or Parliament had chosen for the religion of the State, though both had declared with passion that it was not their business to deal with religion, and that it was impossible they could favour any form of it above others. Nevertheless they had done it and were proud they had done it.

Lastly there was the question of moral teaching in the schools. Having terrorised the believers in God, and reduced them to silence as to the only basis of morals they knew, they found that any morality left was the morality of the stick; good was what the school-master rewarded, and evil was what he punished. The utter inadequacy of this was exposed, and so they put "Hackwood's system of morals" into the hands of the teachers as a guide. This book tried to make its moral teaching suitable to all kinds of schools by keeping on as low a utilitarian level as possible. But Hackwood, presumably feeling his own defects, put a note at the beginning recommending teachers to use Biblical sanctions and examples. But that would have gone beyond the "thin Theism" of the mention of God. Teachers therefore, were warned not to do this; and so they were again required to make bricks without straw, even Hackwood's straw being too full-bodied for the susceptibilities of the Department. This left them nothing to fall back

upon but that morals were best taught by example, and the example of the teachers was declared to be the hope of the system. But then it was said by opponents, What is to be the standard of teachers and pupils alike? Is there to be none? Then we may have the most contradictory morals exemplified in the different school districts, police morality of the stick here, utilitarianism there, and, most difficult of all, in many cases morality founded on the example of Christ in another place. The two first moralities might be suffered to inculcate the principles upon which they rested; but the last must not, for the name of Christ was forbidden. Here again the State was found guilty of favouring the moral beliefs of even a smaller minority than in the case of religion. And all this was done in face of the dicta of Matthew Arnold, a most experienced School Inspector, who knew *au fond* the British and Continental school systems, who declared it to be vain to give "moral instruction that would stick" to the children of any nation save on the basis of the religion of the people, and who regarded the Bible as an indispensable school book for English-speaking children, as giving them the standard of their own tongue and the only poetry and philosophy they could be induced to look at.

In fact, such a load of inconsistencies burdened the crude secular position into which the Department and Parliament had drifted that courage began to ebb away on the secular side; and gradually, in practice, a way was found back to a reasonable assimilation of the system to the actual wants of the people. The name of Christ, which had been removed under a Presbyterian Minister of Education, was restored to the books on the motion of Sir Bryan O'Loughlen, a Roman Catholic. The secularist zeal of the Department, which had made too manifest attachment to a Christian Church a ground for refusing promotion, was finally restrained. The

commands of God in Scripture, though theoretically contraband in the schools, were made the sanction of morality without rebuke, wherever teachers chose to make them so. All the inquisitorial censuring of trifles ceased; until at last in a meeting of Head-Masters held under the auspices of the Department, many of them openly said that they could not do without references to Scripture, and declared unrebuked that they had used them and intended to go on using them. Thus the teachers were set free.

Further, in the School Paper which superseded the School Books, now and again, though sometimes with Roman Catholic protest, Psalms and portions of Scripture were published, so that access to the Bible is now not altogether denied to the children of Victorian schools. Moreover, the Bible in State Schools' League, by taking votes of the parents in cities, towns, and country districts, showed that they were overwhelmingly in favour of the League's programme. Again and again this was done, and always with the same result. It was thus made clear that what the League had always maintained was true, that, if the parents and teachers were allowed to settle the question, they would dispose of it in a week on the broad common-sense lines which the League had traced. The difficulty was, in fact, purely political, and the key to all the disturbance is and has always been, except at the very first, the Roman Catholic vote. At every election a sufficient proportion of that vote to make it an object of anxiety to most candidates and give it far more than its legitimate power turns to one side or another at the bidding of the priesthood. Politicians know, that, however much public feeling may favour the League's programme, and however manifest it is that in several most important respects the children in the State Schools are being robbed of their birthright by the present system, there is no body of votes on the

other side which is as vigilant and as constantly set upon upholding the National system and making it acceptable to religious Protestants as the Catholic vote is against it. The result has been that, though on more than one occasion a majority of members have assented to the League's programme at a General Election, and though the people are as a whole in favour of it, the effort to get the Act altered has not as yet succeeded. So far, the anti-secularists have had to be content with the illogical compromise, that, while the system is declared to be secular in the anti-religious sense, the anti-religious administration has been given up. The Act is administered so that most of what the Bible League fought for is granted, but on sufferance. It is according to the Department's interpretation contraband, and may "softly and silently vanish away" again with any relaxation of vigilance on the part of the League or some change of the official will. That cannot be called a satisfactory state of affairs, nor can it be permanent. But there are indications that the League will one day have the victory. Western Australia and Queensland have accepted Biblical instruction, and in New Zealand a very strong, nearly successful effort was made to carry it at last election.

The signs are that Victoria may be the last State in Australasia to cling to the evil tradition of the past in this matter. But nevertheless the struggle there has not been in vain. Apart from the fact that in Victoria itself frantic secularism has been driven out, the discussion of the question there has leavened the public mind of all the States with sounder principles. The impotence for good of a system of education which refuses the help of the religion of the people has been demonstrated as it has rarely been elsewhere. It has ended in Victoria in a system which professes one thing and does another; which claims to be impartial only

because it satisfies no one. Its sole merit seems to be that politicians can always say to a Roman Catholic complaining about wrongs, "Just look : we are thwarting the others just as much as we are thwarting you" ; and to a Protestant who asserts his right to Biblical instruction for his children, "you ought to be content, for look how dissatisfied the Roman Catholics are" ; and so on, all round the circle. That cannot be permanent, and, though Balfour has not lived to see the complete triumph of the cause for which he laboured so long and so strenuously, though he rests from his labours, his work survives. It seems certain that, largely owing to him and a few others, the National System of Education will cease to be a reflex of the feeling and needs of a mere handful of the population and the plaything of politicians. If it do not, then the day will come when denominationalism will again triumph, to the loss and dispeace of the community.

The thought of Balfour and those who worked with him was fundamentally sane and true. It was that doctrinaire principles, in the settlement of a purely practical problem (*i.e.*, a problem varying in its essential elements with place and time and circumstances), were entirely out of place. A national system should be national. It should vary with the nation ; and the moral and intellectual atmosphere of the schools should be that of the nation. It should not be an artificial product from which all the life-giving ingredients, all that shapes the soul of the people, have been carefully expelled by officials born blind or artificially blinded. That being so, if the national system had to be a rigidly centralised system, the only way to make it cohere with that fundamental principle was to adopt the League's proposals, and relieve dissentients from oppression by a vigorously worked conscience clause. If, on the other hand, we were to have a decentralised system in which

the people in each locality were to manage their own schools, and fix within the limits set by the general interest, the religious instruction, a system by which their continued and eager interest in the schools might be secured, then the Ontario system, which was absolutely just to everybody, was the thing most to be approved. On that basis all Balfour's educational activity for forty years was founded. It was indefatigable, and it was absolutely disinterested; and it was guided moreover by an insight into the special needs of the time and of the community which few possessed. When the day comes for an ideal, a lasting, settlement, he and his co-workers may be forgotten; but they will surely be among that great company of unremembered benefactors from whom almost everything that makes life livable for mankind has been received.

CHAPTER XIV.

PRESS ACTIVITIES.

It was in connection with his educational campaign also that Balfour fully developed his wide-reaching activity in connection with journalism. As has been already pointed out, there were certain objects which Balfour set before him from the first days of his Australian experience to his last, which he sought at every opportunity during his long career. One of these was the establishment of newspapers which would do justice to religion. He saw how potent newspapers were in ordinary life, and he believed they might be largely instrumental in bringing about that evangelisation of the people for which he always longed and laboured. He may have been influenced in this by what he knew of the ideas of Dr. Hamilton, the London minister whom he specially revered. The latter had been made Editor of the "Presbyterian Messenger" in London, having taken it over in circumstances which have been only too commonly repeated in the history of denominational journals in Australia. He says in a letter of the time : "Our 'Presbyterian Messenger' is not paying, and is not thriving, and I have been called in as sick-nurse. I hope to cure it by light diet and gentle exercise"; and he did. This may have impressed Balfour with the necessity of action of this kind and may have given him the necessary hope of success; but there was a journalistic tendency of an even earlier date. In his boyhood there had been a magazine, the "Pilrig Watch Tower," largely written and managed by his sisters, in which he had taken the warmest interest. Consequently,

when within four months of his landing in Melbourne, he started the project of a monthly journal, both these influences were present, bearing fruit. In memory of the home experience he proposed to call the magazine the "Victoria Watch Tower." It was to be a religious paper, and he boldly asked a number of his Edinburgh friends to write for it, pleading that it was for the good of the community, and that he did not expect it to yield one farthing of profit. But this venture did not come to anything; at least under that name.

Six months later, on the 30th July, 1853, he writes: "The first number of the 'Banner' is to be out to-morrow, a paper got up by the Presbyterians here." Probably it had been found that the young men concerned had not enough of capital to make their enterprise successful, and the "Banner" was the result of an effort made on a wider basis than was at first proposed, and one more under the supervision of the Church. But on the 10th October the paper was handed over to the publishers, to whom the original proprietors lent £1500, retaining some control. Balfour, young as he was, was put on the supervising committee, Dr. Cairns being his colleague. Owing, however, to his removal to Geelong, he ceased to have any connection with the venture; nor during his stay in Geelong does he appear to have had an interest in any similar undertaking. But his sense of the need the Church had of representation in the press of the country remained with him always, and shortly after Dr. Cameron (who had been a most successful editor for many years) came to Chalmers' Church in Melbourne to succeed Dr. Cairns, Balfour got some friends to join with him in establishing "The Southern Cross," in 1874, with Dr. Cameron as editor. At that time the secular press had begun to grow heady and high-minded, and was tending to treat the Christian Church in all its branches with a very high-sniffing con-

tempt. This was partly due to the general tendencies of the time; for 1874 was the year of Tyndall's Belfast address, in which he had declared that in matter he found "the promise and the potency of all forms of life." Partly, too, it was due to the fact that in Melbourne journalism there was no opposition; all the existing papers were at one in finding it difficult not to speak slightly of revealed religion. The situation was substantially the same at a later date, and has been thus described by Dr. Fitchett: "In the early eighties, Melbourne had three morning and two evening papers, and their general attitude to religion and to religious movements was very unsatisfactory. The attitude of one journal at least was distinctly hostile. It practically acted on the theory that religion was a thing to be sneered at. By the other journals it was too often treated as a spent force, a thing it was safe to neglect. Religious meetings were either mis-reported or not reported at all. Religious movements were denied any adequate publicity."

Under these circumstances, the appearance of the "Southern Cross" as a weekly religious paper gave the Church an organ for the propagation of sounder views, and, with Dr. Cameron's able editorship, it brought about a wholesomer tone of criticism in regard to church affairs, even in the secular press. It went forth like a David to challenge the press Goliaths of those days with a sling and a stone, and I may be permitted to mention the fact that, as sub-editor, I spent some exhilarating years in helping to supply the stones. As has been said above, Balfour was the first who moved in the matter; but he received the co-operation of a number of his friends, Messrs. Andrew and Robert Scott, Mr. Robert Harper, and Mr. J. M. Davies. They, with him, supplied the necessary capital, without looking for or receiving any return, and from the beginning till now

all profits have been used to improve the paper. So long as Dr. Cameron was Editor, all went well. Then there were times of vicissitude under Editors who were not able to command the public attention; but, from the time Dr. Fitchett, the most competent of editors, took the reins, there has been no check to the advance of the paper in credit and influence. It has now been over 40 years in existence, and both in appearance and in quality it occupies a first place among the religious weeklies of Australia. It is not connected officially with any Church, but it loyally serves them all; and its columns are always open to every religious cause. Balfour always took the warmest interest in the paper's welfare, and was ready with advice and support whenever difficulties arose. Its success delighted him, for it embodied one of his earliest ideas of what the cause of Christianity needed in Australia, and its broad-minded willingness to serve all evangelical branches of the Church reflected his own tolerant attitude to all "who loved the Lord Jesus Christ in sincerity."

Encouraged by this partial but still considerable success, and stirred by some utterances and advices of Dr. Joseph Cook, the famous Boston lecturer, who visited Melbourne in 1880, Balfour turned his attention to the more formidable task of establishing a daily secular journal which would be sympathetic to Christian interests. The evil days of militant secularism in popular education, which have been described in the last chapter, had now come. No newspaper would support the demands of those who were protesting against it, and the agnostic popular science of the day had a base for aggressive warfare in every newspaper office in Melbourne. It was, therefore, felt that a new effort was necessary and that was begun by the purchase of the "Daily Telegraph," one of the morning papers. Dr. Fitchett, who was himself *magna pars* in the enterprise,

has favoured me with the following statement in regard to it:—"The fight against the stupid and exaggerated secularism of the State School system was being waged gallantly, and Mr. Balfour was in a sense one of the master spirits of that warfare, tireless in energy, generous in gifts; but plainly it was necessary to secure some adequate representation in the press of Melbourne. Mr. Balfour, accordingly, gathered around him a cluster of men of kindred spirit and a company was formed for the purchase of the 'Daily Telegraph' and the 'Weekly Times' it published. The company consisted of Mr. Balfour, Mr. T. K. Scott, Mr. James Richmond, Mr. T. J. Finlay, Sir M. H. Davies, Mr. John Moodie, and Mr. James McKinley. Each member of the group was to contribute £5,000, making a total capital of £35,000. The two journals were purchased early in 1883, and the great enterprise was launched. In the 'Southern Cross' of that time it was stated that the aim of the new venture would be to represent not the doubts of the noisy minority, but the serious faith of the vast majority, so that it might enter Christian households without bringing an anti-Christian atmosphere with it. The 'Daily Telegraph' was to be a journal reporting all the occurrences of the day, treating all interests with consideration and justice; but it was specially to be the servant of Christian principles. It reported races, but suppressed all gambling records; it reported sports of all kinds, the theatres, etc., as part of the events of the day. Like any other secular journal, it made itself the reflex of all the events and interests in the secular life of the community; but it hit hard at every form of vice. It gave an adequate space to religious forces and events. It kept vigilant guard against all encroachments on Sunday, both as a day of rest and a day of worship, and to show its sincerity there was no Sunday work done in its own printing-rooms. It proved that Monday morning's

paper could be produced without breaking the Sabbath. No pains were spared, no cost grudged to make the paper effective. It was badly handicapped by the fact that it stood outside the cable ring which supplied the other daily journals, and it had to organise and sustain a cable service of its own. It secured the exclusive use of Reuter's cables, and, in addition, appointed a special representative in London to organise another set of cable messages. Its first representative in this post was the present Sir Edward T. Cook, at that time associated with Mr. Stead in the 'Pall Mall Gazette.' He became distinguished afterwards as a great authority on Ruskin, and is, at present, co-director of the Press Bureau charged with censor duties in London.

"For the first time in the journalism of Melbourne religious interests had sympathetic and adequate treatment and Christian truth had a tireless and vigilant defender in the press. The other Melbourne journals were affected in various ways by the energy and the new policy of the 'Daily Telegraph.' One of the rival dailies lowered its price, the other doubled its size. But it affected them in other ways too. They, in their turn, began to give religious movements a larger space in their columns, and to treat religious questions generally with respect. The persistency and vigour with which the 'Daily Telegraph' fought against the bitter secularism of the State-School system had an educational effect on the public mind. It did not perhaps create a new conscience on the subject, but it pricked into wakefulness the conscience which, on this subject, had grown torpid. As a result politicians found it necessary to reconsider their votes.

"But, if it is admitted that the 'Daily Telegraph' was a moral success, was it a financial failure? It is true it no longer exists. The tempest of financial disaster which swept over half Australia in 1891-2 beat with

special violence on Melbourne: banks were closed; great business institutions were wrecked; the wave of ruin ran fast and far through the streets of the great city, and the 'Daily Telegraph' was submerged by it. On May 8, 1892, the properties of the 'Daily Telegraph' Company, including the 'Daily Telegraph' itself and the 'Weekly Times,' were sold to the City Newspaper Company, framed on the lines of the 'Daily Telegraph' Company, and with the same objective. The new Company purchased one of the two evening papers, the 'Herald,' amalgamated with the other, and for a time the 'Herald' took the place of the 'Daily Telegraph,' having with it the 'Weekly Times.' Later, and, for reasons needless to state here, the personnel of the new Company was entirely changed, and, with the change of personnel, came a change in the spirit and objective of the newspapers named. But the 'Herald' and the 'Weekly Times' are to-day perhaps the most profitable journalistic combination in Australia.

"When Mr. Balfour and the gentlemen with him purchased the 'Daily Telegraph,' he persuaded me to become the consulting editor of the journal,—the literary representative, that is, of the directors in the editor's room, and the link betwixt the directors and the newspaper. I thus watched the whole enterprise from its start to its close, was present at the Directors' meetings, and knew as nobody else could know the spirit in which an adventure so noble was begun and carried out. Nothing could be finer, nothing more absolutely free from any selfish aim, loftier in public spirit, or in more perfect loyalty to Christian principles than the conduct of the whole business from first to last. Mr. Balfour was, of course, the master spirit of the group. No one else had a vision so keen for the interests of religion or a zeal so tireless in its service. He was a sort of embodied conscience to all of us. He brought fine business gifts into

the scheme; but, for him, the purchase of the 'Daily Telegraph' was not a business adventure: it was a task planned, undertaken, and carried out to advance the Kingdom of Christ amongst men. No purer or more unselfish bit of business was ever done in the city."

Thus, after notable work for nine years, the one attempt Melbourne has known to establish and keep alive a daily newspaper which should take up a more advanced position than the general body of the public, in regard to moral and religious questions, came to an end. It failed; but in all probability it would have succeeded but for the financial crash which overwhelmed so many promising ventures of those years. While it lasted, public opinion received more wholesome nutriment and direction than it has had before or since, and there was sufficient response to justify the hope that, if the enterprise could have been carried on for another decade, it might have succeeded. A section of the Melbourne public exhibited unexpected readiness to welcome the best efforts of the new journal; and, had that taste grown with sufficient rapidity to give the "Daily Telegraph" a clientèle of its own shaping before the flood came and swept all away, the venture would not have been made in vain. As it was, this gallant effort helped all good causes for the nine years it lasted, and no doubt did good by the emulation it excited in other quarters. But it did not succeed in solving one of the most difficult problems of our public life, how to make a daily newspaper successful without "stooping to conquer," without ceasing to lead and educate public opinion in any strong way, and becoming more or less decorously the echo of the opinions, the prejudices, the desires of those who buy it. The question is still unanswered, whether a daily newspaper can live a vigorous life if it insists upon leading, not following the public. We know that some weekly papers, like the London

"Spectator," have done so successfully. The Cadburys have been endeavouring to make the experiment a success in London with daily papers; but in one part of their venture at least they have incurred not unjustifiable reproach by compliances which they excuse as unavoidable. Balfour and his friends did not yield to that temptation; but they failed.

CHAPTER XV.

ECCLESIASTICAL LIFE.

As it has been said above of Balfour's practical life that to deal with it adequately would involve writing the history of Victoria, so it may be said that to give anything like a full account of his ecclesiastical life one would have to write the history of the Presbyterian Church in Victoria for sixty years, from 1852, when he landed in Melbourne, till his death in 1913; for he had, as an Elder of the Presbyterian Church, a recognised ecclesiastical status, and responsible ecclesiastical duties which he was the last man in the world to neglect. He was that somewhat unique thing, an ordained layman. For the benefit of any readers who may not be Presbyterians, it may be advisable to state what Presbyterian Elders are. From the Reformation onwards, they along with the Minister formed the Session, the governing council elected by the communicants which guided and ruled the parish in Church matters. Further, they were the representatives of the congregation in the higher Courts of the Church. The Minister and one Elder, chosen from the Session by their own vote, sat in the Presbytery and in the Assembly, the Minister having his seat in the Presbytery *ex officio*, the Elders having theirs in rotation, or as each one was chosen. Both the Minister and the Elder were ordained; both were of the same order of ruling elders; but the Minister alone was a teaching and ruling elder, the public services of the congregation being entirely in his hands. In the Church Courts there was absolute equality in power. Every member, Elder or Minister, had a vote and the right to speak in the settlement of all questions

whether doctrinal, administrative, or legislative. In a country where the population were uneducated this system might have worked badly, but, where the people were as well educated as the Scotch, whether in Scotland or in Ireland, have been, it worked admirably. In these councils of the parish, men of all ranks, from country gentlemen to the ploughmen, from shop-keepers to men of the highest rank in the various professions, were proud to take their place and to bring their various powers to the service of the Church; and, meeting thus on the common ground of the religious life, the various classes learned to respect each other. Shepherds and ploughmen often led their social superiors where deep religious experience was the need of the hour; and the people trusted the Church they had equal rights in governing, as few churches have been trusted.

As a whole, therefore, Presbyterian Elders have been singularly unlike the Elder of fiction or the stage. Even Scott, who had himself attained that good degree, makes use of the Elder sometimes, under the pressure of the exigencies of his art, when he has need of a hypocritical law-breaker of the petty trading type. That was because Elders were so generally above suspicion and so much respected that to get into their ranks was an unimpeachable certificate of character, and a perfect scoundrel would naturally seek that cover. For their purposes, the ordinary elder faithfully performing his duties rarely came within the scope of the novelist and the playwright; and, when a religious man following his quiet path of beneficence, moral and spiritual stimulus, and comfort in sorrow, has to appear in their work, it is the Minister they naturally choose. To those beyond the Presbyterian pale, therefore, the Elder has often come to have a very unlovely reputation. He is either an unloving dogmatist or a sanctimonious fraud; but, as a matter of fact, the Elders of the Presbyterian Church have been a

large part of the strength and glory of Scotland, and have made the Church more intimately helpful to the people, even in their struggles for political freedom, than any corresponding body has been able to do elsewhere. The "complete Elder" was in the first place a member of the Session, the Minister's wisest and most sympathetic colleague in the religious duties of his office, a man of prayer and experience in the spiritual life, whose life was in all respects exemplary. Then, being a layman, engaged, and for the most part successfully engaged, in the world's affairs, he was the counsellor of the Minister in all matters in which the life of the congregation touched upon secular affairs and where knowledge of ordinary men in their ordinary circumstances was required. Further, he was required to be so warmly interested in the spiritual welfare of the flock, especially the younger portion of it, that where he had any aptitude for such work, he was expected to lead in the Prayer meeting, to give help as a lay preacher, to bear some part in the teaching of the young, and to relieve the Minister of some at least of the visitation of the people. Then, as the representative of the Congregation in the higher Courts, it was demanded of him that he should give regular attendance there, and that by his voice and vote he should take an active part in shaping the doctrine, carrying out the discipline, and formulating the laws of the Church. But it was only the few who could attain to such perfection as this; and those who had not all these gifts were valued for their capacity, whatever it was, and were given the work they were fitted to do. Thus room was made for variety of gifts and no man was excluded from the Eldership who could help in the discharge of any of these functions, provided he had the fundamental spiritual qualification. This was, of course, the *ideal*, and it doubtless often happened that in times and places of lukewarm indifference in religion

the reality was a much less worthy thing. Yet very often, perhaps most often, the actual was nearer the ideal in this order of men than I have known it elsewhere, and in the Free Church, from 1843 till the time Balfour left his native land, religious fervour and sincere service in this office were at highwater mark. Several of his cousins and other intimates were, though young men, Elders of the Kirk, and his cousin, Mr. Robert Balfour, the man who most influenced him in his young manhood, was an Elder of the finest type. Consequently when he himself accepted the office in 1859 in the Revd. Mr. Tait's congregation, he had an unusually high view of the duties he was to undertake, and of the solemn responsibility which they would lay upon him; but he accepted them as from God, and looked to Him for the power to fill the office worthily; and there can be no doubt that he succeeded in doing so. If in later years the Presbyterian Church of Victoria had been asked to declare by popular vote who among its Elders had come nearest being the "Complete Elder," there can hardly be a doubt that Balfour would have been chosen.

He laboured with extraordinary success in every one of the directions in which an elder was expected to function, and he worked as one who was, in all, carrying out with delight the will and purposes of a Master whom he loved. He was a most assiduous frequenter of the prayer-meeting, and was ever ready to take part in the devotions or to preside. As a lay preacher, from his earliest connection with the Church at Geelong it was his habit to take services in country places which would otherwise have been neglected, and he taught most zealously in Sabbath Schools. In every congregation with which he was connected he was, too, the friend and trusted adviser of the Minister; and, busy as he was, he never failed to visit the people of his district. In this important part of an Elder's work he was unusually

methodical. He kept a register of all the communicants in his district, not only of the heads of families, but of every one in the household; noted when they left the parish or were transferred to another Elder's district, and also those less satisfactory cases where they had joined other denominations, or had ceased to attend Church at all, as sometimes, though rarely, happened. In this way he kept in touch with all those committed to his charge, and could give the Minister necessary information as to any of the members about whom he might desire information.

In the Church Courts, in their legislative, administrative, and disciplinary work, he was always a tower of strength. Even before he was an Elder, merely a deacon, he had taken an active part in the movement for the union of the Presbyterian Churches in Victoria, though his doing so caused him to act against a man, the Revd. Wm. Miller, who had been his friend, a thing which he never did, except under compulsion of conscience, for his loyalty to friendship once formed was most rare and remarkable.

But the first important enterprise he, as an Elder, undertook for the benefit of the Church in general was a motion in the Assembly of 1862 that a Committee should be appointed to take into consideration the whole subject of a Theological Hall for the Presbyterian Church of Victoria. This was carried, and he was appointed Convener, and for four years, till 1866, he bore the chief part in the efforts which were made to establish a fully-equipped Theological Hall. In 1862 he gave in his first Report, which recommended that in the then circumstances of the Church one Professor of Theology should be appointed, that certain Ministers of the Church should be associated with him, that £6,000 be raised, and that the Professor should be appointed so soon as that sum was collected; but in his next Report, which

was given in November, 1864, it had become clear to him that a much larger amount than £6,000 would need to be obtained if a really satisfactory beginning was to be made. He, therefore, recommended that £25,000 should be aimed at, and that the colony should be divided into districts and thoroughly canvassed. This was approved; and the work began; but, in the meantime, the Revd. Dr. J. Oswald Dykes had arrived in Melbourne, seeking health. He had a great reputation as a Preacher in Edinburgh, where he held the foremost place, though it is a city of great preachers; and the assertion may be made without much fear of contradiction that Melbourne has never heard any other preacher who, for devotional power, beauty of diction, and richness of thought, at all equalled him. He was present at the Assembly of 1865, and was received as a deputation; and, after the Theological Hall Report had been read, the following deliverance was adopted:—"The Assembly, believing that the time has now come for the commencement of the Hall, and looking up to God for His approval and blessing, hereby declare the same to be now established, and appoint the Revd. Dr. Cairns to be the Principal thereof, but without salary. And, inasmuch as they are not in a position to appoint permanent Professors, they instruct the Committee to confer with the Revd. J. O. Dykes, with a view to his taking charge of the theological students during the coming year, and conducting their studies in such measure as his health may permit. The Assembly authorise the Committee to make arrangements for raising the sum of £600 to meet the expenses of the temporary appointment."

Mr. Dykes complied with the Assembly's wish; and, along with Dr. Cairns and the Revd. P. Brown of Hawthorn, he taught the students during the Session. But the project which these new arrangements interrupted was not dropped. The Revd. A. J. Campbell and others

carried on a vigorous campaign for the endowment of permanent chairs which Balfour had initiated; and to this effort Mr. Dykes gave a great impetus by his powerful and eloquent appeals. Just about this time, however, Balfour's eye was injured and one of the directions in which his activity was crippled by that unfortunate accident was this. He was constrained to resign his Conventership at the 1866 Assembly. But the seed he had planted took root and flourished, and his work, taken up by others, was crowned with such success that two permanent Professors were appointed in 1883 at a salary of £800 per annum with residence, and several scholarships for theological students were also founded. He was never again Convener of the Theological Hall Committee, but he was regularly a member of it, and gave at all times his enthusiastic energy, his provident foresight, and his money to the development of the Hall. He regarded an educated ministry as the first and all-important necessity for the growth and success of the Presbyterian Church.

For him, of course, the first qualification of a candidate for the Ministry was the actual call of God in the heart. Without that, everything else was, in his view, of no avail. But, when God gave to the Church men who aspired to "the noblest office upon earth" he thought the Church's first duty was to give them the education and training in their own land which would fit them to be worthy ambassadors for Christ. It was fitting, therefore, that the first important task he undertook in the General Assembly should be the foundation of a Theological Hall of the type approved in other Presbyterian Churches of Europe and America, and Balfour had unfeigned satisfaction that the work he had initiated in 1862, and which was finished 21 years later, gave the Presbyterian Church of Victoria the finest instrument for theological training in Australia. No other Church has

even yet begun to rival it, save the Presbyterian Church of New South Wales, which has for 8 years past had, like Victoria, three Professors of Theology freed from congregational work, to give themselves wholly to the academic training of students.

As was to be expected, Balfour was an ardent supporter of Home and Foreign Missions, and gave his unwavering support to all projects brought before the Church Courts for the preaching of the Gospel to poor and rich, at home and abroad. He was never troubled with any of the hesitations and doubts which paralyse so many anæmic Christians. The Church had received its marching orders from its great Head to preach the Gospel to the whole creation; for him, as for all robust and whole-hearted followers of Christ, that alone would have been sufficient to raise him above the sophistry of those who say there should be no heathen missions till all the people in Christian countries have been effectively evangelised. Before that command too, that hoary fallacy, which is repeated with such inexplicable zest wherever half-hearted Christians meet, that the Chinese and Hindus have very good religions of their own, and that it is simply an impertinence to disturb and insult them by offering them ours, stood revealed to him in all its quaint futility. But, besides the command, he had his own experience of the value of the Gospel to urge him on. The good news of God was to him "like cold water to a thirsty soul." It gave him life and joy and power, made a man of him, and a happy man: how then could he keep such news to himself? He found that, by believing it, the highest powers of his nature in every direction were called out, the deepest aspirations of his soul were satisfied, and so deep a peace was wrought into his life that nothing the world could give or take away could shatter it. To tell a man with such experience that it was an impertinence to offer this pearl

of great price to those who did not possess it was to "speak as a fool." He could not forget, if these others could, that Christianity was not made in England, that it was an Eastern religion, which had saved and built up the Western peoples by their having been made the victims of this supposed "impertinence"; and he felt sure that all that the religion of Christ had done for Britain and more also would assuredly be done by it for the Hindus and Chinese and other Eastern races if they could be brought to accept it. Moreover, Balfour believed that they all would accept it ultimately. It was fitted to be, and was meant to be, the universal religion; and that it was not so by this time was the result of the unfaithful sluggishness of the Church more than of any other cause. God "would have all men to be saved and come to a knowledge of the truth" (*i.e.*, of this truth); and he enjoyed his religion so much that he could but offer it eagerly to all whom he came in contact with or could reach. To adapt Matthew Arnold's verses on Goethe:

"He took the suffering human race;
He read each wound and weakness clear;
He said "thou ailest here and here,
In Christ is truth, take refuge there";

not "in Art" as Goethe said. He had found the Gospel of the Grace of God to be the remedy for each and all of men's wounds and weaknesses, and he would have felt shame of himself if he had not made his discovery known; just as the discoverer of a specific against a disease bringing pain and death to every house in a great city would be ashamed to keep it to himself. Every man to whom the Gospel of Christ is a reality of great price, because he has tested its value must want to give it away to others. Only those who accept it languidly and doubtfully on the testimony of other men, those to whom it is neither an inspiration nor a

joy, can believe that heathenism is "good enough" for any human soul.

These things being so, Balfour was naturally always amongst the first to welcome any attempt to spiritualise the life of those about him; and the Presbyterian Church owes much to his zeal for the evangelisation of the masses of the people. Foreign missions were in safe hands; so he was content with giving the work hearty support. But Home missions, not in the Church Extension sense, but in the way of bringing in the careless multitudes of our cities, specially appealed to him. As his letters show, he followed eagerly the course of the great Moody revivals in the United States and in Britain, and hoped that one day a great movement of that kind would sweep over Australia also, and leave all the Churches immeasurably enriched. On one of his visits to Scotland, he insisted upon my coming with him to call upon Moody, to ask him to come over to help us in Australia. Moody heard what he had to say, and was evidently kindled by the call, but finally shook his head and said it was not possible. His engagements were too pressing at home, and he was so wretchedly ill at sea that he did not feel justified in exposing his health to the risks of so protracted a voyage.

That was a great disappointment; but men, however great and divinely used they might be, were in Balfour's eyes merely the instruments of the ever-present Holy Spirit. Therefore, the failure of this or any other project he might form never left him disabled. He only turned with renewed hope and insistence to the true source of all power and all inspiration, using diligently the men and means he found to his hand. He was always a prominent member of the Committees of the Church which took oversight of evangelising work; and when an interdenominational Evangelistic Committee was formed he was one of its founders and most liberal

supporters. When men of unusual power in spreading the Gospel among the people, such as the Australian John McNeil, his Scottish namesake, and Dr. Chapman, could be got, he seemed to put aside all other business and gave himself to the furtherance of their Missions with his eagerest zeal. He was ready to do anything to open up and smooth their way for them. He was not blind to the weaknesses of the Evangelists, and often saw defects in their methods, which he endeavoured to correct. But no one could deny that they had successes, sometimes great and sometimes not so great; and his joy in these was so unbounded that to the end of his life he threw open his heart, his house, and his purse to every man who gave himself to the preaching of the Gospel to the masses of the people and looked and laboured for the conversion of the sinful. When there were no men of special power to be had, he and the Committee he influenced kept up the campaign with such earnest workers as were available, and their ceaseless endeavours broke up in many quarters the crust of icy indifference to religion, which, much more than philosophical or rationalistic unbelief, is the Australian "enemy of the Cross of Christ." He may have been disappointed that there never was any universal movement here so deep and so permanent as some of the revivals in the United Kingdom (in Ireland and Scotland especially) have been; but he knew that, by the efforts put forth by him and his co-workers, "many had been turned from darkness into light"; and with that he was more than content.

In his capacity as member of the supreme legislative and disciplinary body of his Church, Balfour was too thoroughly grounded in Presbyterian principles to be lightly moved to novelty. He stood firm in the evangelical doctrine of his youth, and held the faith as to the powers and independence of the Church which Chalmers held. Consequently, when first the Law Courts in

Queensland and finally the Supreme Court of Appeal in Australia decided that no ecclesiastical body of any kind had original jurisdiction, that they must be dealt with simply as cricket, or other, clubs are, Balfour was one of the most convinced of the asserters of the Church's right to original jurisdiction, and of its power to remove from his office any Minister or other Office-bearer of the Presbyterian Church who appealed to the secular Courts against a decision of the General Assembly. The Courts refuse to admit this, and will, if they persist in their present attitude, find themselves committed on some occasion to attempt to compel some Church to restore man to spiritual office for which in the judgment of the Church he is unfit. When they do that, they will be asserting the superiority of their spiritual insight to that of those who confessedly are alone fitted and authorised to deal with spiritual things; and, after a more or less prolonged attempt at tyranny, they will inevitably have to accept defeat; for neither here nor elsewhere, we may confidently affirm, has the secular power triumphed finally over the spiritual where spiritual rights are concerned. It cannot in the nature of things succeed in such an enterprise; and, in connexion with this case, those who, like Balfour, had actually been spectators of the dramatic scene which in Scotland brought to an end a ten years' conflict on this very question, were able to give most valuable advice to the Presbyterian Church in the utterly unexpected situation in which the decision of the Courts had put it, and all other Churches. According to that, no decision of any ecclesiastical Court can claim to be final. It must always be open to reversal if the secular Courts think fit to interfere; but, if the ecclesiastical courts decide according to the rules laid down by the Church, and accepted by its Ministers and office-bearers, the secular courts will, they say, not interfere. The Presbyterian Church has acted on this hint

and has made it a rule that appeal against the decision of the General Assembly may be punished by expulsion ; and for the present it feels secure. But the situation is a most unsatisfactory one, and would have been probably much worse had there not been in the Assembly men like Balfour who had full and intimate knowledge of the positions taken up by the Church in the only country where in modern times the relations of the Church to the State have been clarified by a conflict in which all the issues have been thoroughly set forth.

In matters of discipline, the Church has had only one great case which turned on doctrinal belief, the case of the Revd. Charles Strong. It would serve no good purpose to go into the details of the case, but the gist of it was whether a Minister of the Church could remain in it, when he refused to affirm when asked by the Assembly to do so, the doctrines of the deity of Christ, and the reality of His resurrection. In the long debate which preceded the decision that he could not remain Balfour took an active part. He saw in the position taken up by Mr. Strong the beginning of that dry rot of Unitarianism which is the spiritual disease to which the Christian faith in Presbyterian Churches has been most exposed. Other Churches tend to decay in other ways. This is our way ; and he felt it to be of vital moment to the very life of the Church that, while there was no desire to make a Minister an offender for a word or to insist upon uniformity of view in matters less than vital, there was a point at which divergence from the common faith not only justified, but imperatively demanded exclusion from the Ministry. Balfour was clear that the hesitation as to the central doctrines named, the absence of a joyful affirmation of them, was incompatible with loyalty to the fundamental principles of Christianity as understood by the Presbyterian Church, and so he supported the motion by which Mr. Strong was declared to be no

longer a Minister of the Presbyterian Church of Victoria. There really was no other way, if the whole Church was not to make itself responsible for errors which it not only did not share but regarded as fatal to the right understanding of the Gospel, and the decision, instead of being narrow and obscurantist, as was said, was extraordinarily "liberal." It amounted to a declaration that, if the Church was assured of sincere attachment to the supernatural in Christianity and in the person of Christ, it would vex no man in regard to anything less vital.

Mr. Strong had been challenged for his teaching on the atonement, and there was a tendency in some quarters to insist upon adhesion to some particular view in that great matter. The Assembly put all that aside. It said, "Assure us that you adhere *ex animo* to the belief in Christ as God manifest in the flesh, and we shall insist on no lesser things." Virtually it said, "This is a time of transition and reshaping: all living and growing minds are to some extent changing their landmarks in theology: even the fundamentally loyal are doing that. The real dividing-line between a living Christianity and a dead or dying one has belief in a supernatural Christ for its axis. Dominated by that, to-day, all other things will reshape themselves rightly; without that, there can be no permanent hold upon the Christian position at all. If that be not true and believed in, then Christianity will certainly pass away." To the Unitarian Church this must seem illiberal; but every other variety of the Christian faith affirms this; and we venture to say that no other Church in modern days has officially sanctioned a theology so wide and so charitable. In this Balfour heartily concurred, though he himself was formed and his faith was fixed before the transition period began. His use of Scripture was always that of one who had grown up in the pre-critical days, and his creed was the Creed of 1843 in its full sweep. The floods of enquiry had not

touched him much; but he saw the new influences at work all round him in friends whose loyalty to Christ he did not question. He was aware therefore of the new situation, though it did not influence himself; and, with a wise toleration, he accepted the fact that younger men were being caught in currents unfelt by him, out of which they must be left to find their own way to the shore, not only without molestations but with most helpful and encouraging trust.

Similarly, in regard to cases of discipline, where moral lapse was in question, Balfour did not belie the character for human kindness and charity which he so conspicuously exhibited in all other relations with his fellow men. But service in the Church was to him so high a calling that laxity in the common moralities in a minister or elder seemed a thing which could not be too carefully guarded against. It depressed and distressed him. He was found, therefore, always on the side of those who strove to remove reproach to the cause of Christ when it arose. He felt that for every man there should be a place of repentance, but that the pulpit or the elder's seat was not generally that place; and while full of compassion for the individual, he endeavoured never to let that interfere with the higher charity which he owed to the Church. That must not suffer loss; but, when the honour of the Church as the representative of Christ in the world had been secured, he was pitiful and courteous and immeasurably helpful to those who had caused the reproach. Of course, he was not infallible. He made mistakes, like the rest of us; but that his purpose and motive in his ecclesiastical activity were what has been said no one who knew him and took note of his action can, I think, fail to see.

In all Assembly work he was a tower of strength to the Presbyterians. His business ability and habits, his acquaintance with Parliamentary work, his clearness of

mind, and his courage and power of vigorous and eloquent and persuasive speech, made him for many years the most conspicuous elder in the Church. The Church could always trust him to represent it worthily in all places and as to all questions; and it could feel sure that however unpopular for the moment its views might be, he would be sure to set them forth in such a way as to command respect.

CHAPTER XVI.

HIS BIBLE CLASS.

But conspicuous as Balfour's services in Church Courts were, the department of Elder's work in which he especially surpassed all others was the Bible Class. For nearly 60 years, from his early days in Geelong until his death, he carried on Bible Classes for youths and young men in connexion with the various congregations to which he belonged, in such a way as to make them not only successful, but a delight to both himself and those who attended them. For a man as variously busy as we have seen Balfour to be at every period of his life this seems an almost incredible achievement. If he had only had his business to attend to, and had given his leisure time to Bible Class work alone, it would have been notable enough that he should have been able to keep up the freshness of his teaching to the age of 83. But, when we know that he was during all his life a strenuous man of business, an active member of Parliament, a leading man in all efforts to raise the level of life for his fellow citizens, and that from early morning often till after midnight he was incessantly busy, the only feeling of an ordinary man must be blank amazement that it should have been possible. His own experience as a young man of the value of such teaching and his extraordinary interest in and love for the society of young men were no doubt his starting points. He felt called to this work earlier and more continuously than to any other; and, whenever or wherever he set up his class, youths gathered about him, 10, 20, 40, sometimes up to 60, and were held by his earnestness, his knowledge of the Bible, his power of

illustrating the truths he wished to impress upon them from his reading, his travels, and his wide experience, his manifest interest in them, and his kindness of heart. He had, all his life, a most enviable power of making those whom he came in contact with in such classes his friends, and so the attendance rarely showed any downward tendency. To those who knew the heart-breaking fluctuations of ordinary Bible Classes, their enthusiastic commencements, their short prosperities, and then the setting-in of languor and their permanent or temporary close, the steady flow of life in Balfour's classes always seemed a wonder. In them, new starts were never necessary, so long as he was able to carry them on himself; and few came to them who did not feel that "virtue" had come to them, that strength for higher living was always theirs afterwards to a greater extent than they had had it before. Very many were carried safely over that dangerous gap in life which lies between the period when boys are content to obey and the time when they have experience to guide them and have made choice in life, that time when the youth claims all the independence of self-directing manhood, though he has not yet lived through the boy's tricks and whims and inexperience. Balfour led them on step by step, making it his object to persuade and induce them to take Christ as the guide and ruler of their lives until their feet were "set upon a rock, and their goings established"; and he succeeded with many. Others fell away into careless living and sometimes wrecked their lives; but even these confessed that the best in them had been strengthened by Balfour's influence. Still others did not, so far as their teacher knew, definitely decide for the Christian life; but they always afterwards had upon their horizon the great figure of the risen Christ who had died for them and for all men, and could not be altogether as those who had

never had that vision ; for Balfour saw so clearly himself that he could make others see.

At a moderate estimate, on an average ten must have gone out from his classes each year for nearly 60 years. That gives 600 young lives "touched" in some degree at least "to finer issues." Many of them were won finally and definitely in their youth to the service of God and man in Christ ; the rest went away with seed in their hearts which some time at least brought forth fruit in later days. And this river of beneficent influence, which bore so many lives to their desired haven, had, so far as I know or have been able to ascertain, no minus quantity to be deducted. I have never heard of any who went from that class disgusted with religion or hardened against it or wearied with it. Whether they accepted it or not, they all had the impression that it was a worthy and winsome thing ; and they know it was practicable, for they had seen it practised.

If any ask what the secret of his great and unusual success was, it will not be easy to discover it, still less to set it forth. But, as it is a question which ought to be answered if possible, I shall make the attempt. Of course, the first cause of success was that the interest in the teaching never permanently flagged. The main reason of that was that Balfour's own interest in the work and ways of God was overwhelming. He was never weary of thinking about the wonder of the love of God ; and the long history of how He trained mankind in knowledge of Himself, fascinated him. This was in his mind at his down-sitting and his up-rising, when he was walking by the way or sitting in his house. It was a subject of quite endless interest to himself ; therefore he could make it interesting to others. He had the first requisite for good teaching in its highest power, for he felt in the very depth of his heart that the Gospel of Christ was the greatest thing in the world.

In the next place, he owed his success to his genial human friendliness. As far as he had time and opportunity he liked to live with his class. They were never to him merely people to be taught. He was deeply interested in them, in their prospects in life, in their pleasures, in their difficulties; and, when they came to him for advice and direction, they never found him indifferent. He gave up many of his Saturday afternoons to their sports, their football and cricket matches, and rejoiced in their victories, and sympathised with them so unfeignedly in their defeats that his presence heartened them in no common degree. Then he made excursions with them on holidays, camped out with them, even in his old age; and was always the youngest of the party, wherever he might be. He was like an elder brother to them, in whom the "elder" was obscured to the vanishing point, and the "brother" shone out in every word and action.

Some teachers of Bible Classes, ministers and others, may say that this was obviously the cause of his success, and that he was able to make friends of his class because of his having his time at his command, and because he, being a comparatively rich man, had a home where he could entertain them, so that his success can be no help to others who have not these advantages; but, as I think has been shown, no man had less time at his command. Harassed as ministers are by constant calls, by demands suddenly sprung upon them, there are very few who have so little leisure as he had. As to his home, it was no doubt a great advantage to him that he could entertain his class, and all he had he willingly placed at their service; but it was not what he had or what he gave that won the hearts of his class. It was his real liking for them and the interest he felt and showed in them as human beings that won them; and any teacher of a Bible Class can and ought to be able to follow him there.

The lesson of Balfour's success seems to be that a teacher or preacher can never adequately lay hold of the young unless he has a real love for them, not as pupils or hearers, not as he hopes to make them, but as the human beings that they are. Balfour had this in a very high degree, partly as a gift of nature, but more, I think, as a gift of grace. Christ taught that the law of God was summed up in the two great commandments, to love God with all the heart and our neighbour as ourselves. Many of his followers seem to lean more to one side than the other. Some feel that, if they love God, the love of the neighbour may be left to take care of itself; others again seem to think that love of the neighbour is the supreme thing, and that the love of God needs no special attention. In both cases the result is a one-sided and defective Christianity. Balfour kept the two great commandments in healthy equilibrium to a degree which is rare. I think he loved his young neighbours not primarily with a view to their good, nor in the way of beneficence only, but had an unfeigned delight in them for their own sake; and they responded, as human beings always do, to the "touch of nature" which "makes the whole world kin."

A third great element in his success was the thoroughness of his preparation. Neither here nor elsewhere did he attempt to serve God with that which cost him nothing. He has left behind him many specimens of the notes he made for his class, in his clear firm writing, which never became the tremulous writing of an old man, and they show that he thought no trouble too great that enabled him to get at the heart of the religious meaning of the passage of Scripture he had to expound. Having got that, he used his reading, his travels, his knowledge of men and contemporary events to illustrate and bring it home in an interesting way to his hearers. Many of these outlines must have cost as much thought and

prayer as the best sermons cost a minister; and they cover a very wide field. Evidently he knew the need for securing variety of subject in religious teaching. The teaching of science or the imparting of new knowledge of any kind is comparatively easy. There is novelty and variety enough in the new things which break upon the view; but, in teaching religion, the taught, if they have had any Christian nurture at all, know all the facts of the Gospel as well as the teacher, and they have the experience of their own life to illuminate them. Consequently, the sources of interest which the secular teacher has continuously at his command are largely wanting, especially after the Sunday School stage is passed. The great English orator, John Bright, said that, for this very reason, he thought preaching incomparably more difficult than speaking on politics. In the former, the task was to give interest and power to things perfectly well known and grown trite by repetition: in the latter, new facts were arising every day, new material interests were always becoming involved, and the public mind was eager to hear what those who knew more of the secrets of government than they did could tell them. The religious teacher who seeks to influence young men must, therefore, seek in his own earnestness, in his own joy in religion, and in variety of point of view the power to move and win his audiences.

Balfour probably had no theory about the matter; but, if he had not, he by instinct, or by watching when interest began to fail, was guided into the right path. In his last years his custom was to begin the class with singing two hymns from Mr. Alexander's Book, as a rule carefully chosen to turn the devotional feeling of the class in the direction of the main religious point of the lesson at the very beginning. Then a text learned from the passage to be dealt with was repeated, and the whole passage was read. Thereupon, one of the class

who had undertaken to open the discussion did so; and lastly Balfour dealt with the subject. In this way, a certain amount of co-operation on the part of the class was secured, and a measure of variety, even when a definite course of lessons was followed. Further, he endeavoured to secure variety in the courses also. For one period he would take the Acts of the Apostles to show how Christianity became a world religion, using modern books, such as Ramsay's "St. Paul the Traveller," in discussing St. Paul's journeys. For another, he read and discussed "Pilgrim's Progress," enriching it by references to his own experience and the results of his reading. Then he would turn to the Parables. As if that was not variety enough, every now and then he would bring in the biography of some eminent benefactor of the race, like Florence Nightingale, or some preacher of unusual power such as Moody, the Evangelist, or a Scripture biography like that to be gathered from Philemon. Besides its own intrinsic interest, the life of the first-named gave him the opportunity of telling about that great and beneficent work of the German Pastor, Fliedner, in the Kaiserswerth Deaconess Institution in which Florence Nightingale was trained and from which there has gone out since 1836 a continuous stream of trained women workers into Germany, England, Turkey, Egypt, Greece and the United States. The second led him on to a subject he specially loved, the history of revivals in Scotland from those in Kilsyth (1838-9), and in Dundee (1839-41), the work of W. C. Burns and McCheyne; then the great American Revival of 1857-8, and that in Ireland in 1859, and on to the labours of those evangelists who had worked in Australia, Somerville, Varley, McNeill, the Australian McNeil, Torrey and Alexander, Chapman and Alexander. In dealing with Onesimus he had an opportunity of discussing slavery, Jewish, Roman, Eng-

lish, and American, bringing in vividly what he himself saw of the hateful thing on his first visit to America, just before the great Civil War, of which it really was the prime cause, broke over the land. Again, he introduced a discussion on Industry and Idleness, with a reference to 2nd Thess. 3: 7-18, and in connexion with it brought up the social questions now agitating society—the inequalities in our social life, the faults and the remedies. Then he proceeded to tell of the advances made towards a better social state during his own life. He took “early closing” as a first example, and tells of the state of things in his own boyhood, and how the Church took action to improve it. He then passed on to Christ’s teaching on the stewardship of wealth, on the Golden Rule, and the emphasis which Christ laid upon the special perils of the rich. Then, having considered whether Christians were ever communists, and having decided in the negative, he discussed what co-operation and profit-sharing were doing towards bringing in a better state of things, and what laws could do. He ended by insisting that no improvements in the material condition of men in the mass could be finally remedial. Men as individuals must first find the right centre for their lives, and enter upon the “narrow way that leadeth unto life,” before they could even use any improved social conditions which might be their right, so that they could add permanently to human happiness.

It must not be supposed, however, that even in such cases as have been described the religious element ever was driven into the background. Inevitably and naturally, as in the last-mentioned lesson, Balfour’s mind always turned to God, however wide the sweep might be which he took over the works of men. There is a constant and powerful emergence of Christian experience in every one of these notes. The whole drama of the Christian life was known to him, and the personal

note was always present. His motto might have been taken from 1 John 1 : 1, "That which we have seen with our eyes, that which we beheld and our hands have handled concerning the Word of Life, declare we unto you." He was one of those who saw spiritual powers behind all that was earthly, and who by prayer could make others see. He never failed, therefore, to make a personal appeal to his class, to act according to what they saw. He pressed upon them always, though with wisdom and with respect for their personality, the need of repentance, of conversion, of acceptance of Christ.

That was the first thing; then came the absolute necessity of devotion to the service of our fellow men and of God. This insistence is specially noticeable in the lessons of the last year of his life. He had no special premonition of death; but he was eighty-three years of age, and he knew the time given him upon earth could not be much prolonged, and he grew urgent. The Chapman-Alexander Mission had come and gone; a number had been moved, and had taken the decisive step of accepting Christ. But many seemed strangely indifferent; and on the 11th May, 1913, three months before his death, when the subject was the parable of the barren fig-tree, he pressed the message home with great power. He showed that the first reference was to the Jews as a people. Then he applied it to ourselves as a nation, pointing out what exceptional gifts had been given us by God. We had an open Bible, we had unequalled civil liberty, we had a great history behind us, we knew God from what our fathers had told us, we had a living Church, and we still had the Sabbath rest. The tree of our national life was thus planted in a vineyard. God must come to us seeking fruit. But what fruit? Not merely worldly virtues. These certainly, but more even than these: love to God, love to man. Not for reward, but because we love Him who

first loved us. Then he turned to the class individually with the swift and searching question : "Have you trusted Him? Have you surrendered yourself to Him? Have you accepted for yourself the record God has given us? Then happy are you. 'Whosoever cometh to me, I will in no wise cast out.' This is the first fruit, and when it is there you will bring forth more fruit. And the husbandman will prune you by pain and sorrow and disappointment that you may bring forth more fruit to the glory of God; for 'herein is my Father glorified that ye bear much fruit.' But, if there is no fruit, if you have refused to trust, to come, to yield, beware! How often has He come seeking fruit and finding none, in your case? Remember, He says: 'I will not always strive.' He is long suffering, but 'he that being often reproved, hardeneth his neck shall suddenly be destroyed, and that without remedy.' Do not take advantage of God's forbearance. The day of grace will pass. 'To-day, if you will hear His voice. . . . The night cometh.' That, in Greek, was engraved on McCheyne's seal, and should be engraved on our hearts. 'The love of God is constraining us' now."

Two Sundays later the subject was the parable of the great supper; and he concluded his address thus: "Have you been called? Have you come, or did you excuse yourself? Think of the warning of these words, 'None of these men that were bidden shall taste of my supper.' " It was characteristic that he did not end with warning, but with promise. He concluded with the words of the hymn:

"Yet there is room, the Lamb's bright Hall of Song,
With its fair glory, beckons thee along.

Room, room! still room!

Oh, enter! enter now!

It fills, it fills, that Hall of Jubilee,
Make haste, make haste, 'tis not too full for thee!
Room, room!

Yet there is room! still open stands the gate,
The gate of love; it is not yet too late,
Louder and sweeter sounds the loving call,
Come, lingerer, come, enter that festal Hall."

Receiving teaching so sane, so intelligent, so widely based on experience, and driven home on fitting occasion with such poignant urgency, it is no wonder that many of the class made the great acceptance. Besides all his other labour for them, he wrote to them often individually when they had moved away to other suburbs and to the country, sending them books, enquiring for their welfare, and I have before me a number of the replies he received. The first is like a number of others. It is to this effect. "I received your letter of 29th inst., and am writing to let you know that I have made up my mind to confess Christ at the Communion of the Lord's Supper. As I am working on Sunday from 10 a.m. to 5 p.m., I will be absent from the Class, so if you could let me know when to see Mr. Cooper" (the minister of West Hawthorn) "I will do so, as I will be working from 8 a.m. to 5 p.m. in September." Another member of the Class who had removed to another State says, "I do miss the privilege of attending the Class. While I am practically a stranger in a strange land, I am realising all the good I have obtained from being a member of your Class. It was not until I came here that I fully realised how deep that teaching had set in me; but I know now. I know that every day there is some leading spirit guiding me on the right path, while I am alone; and I have to thank you for putting me in the way of receiving that guidance with a proper spirit. I was a little afraid of myself when I first ar-

rived here, but not now, because my prayers have been answered, and I am being watched by One I have learned to love through being a member of the Class. Trusting that all the members of the class are, like myself, realising that there is One ready to take care of them if they would yield themselves to Him, I am etc." Still another writes, "I shall always remember the teachings received from you, and the fact that to you I owe the great decision of my life, and ask your prayer that I may always be a good soldier of Jesus Christ."

This written testimony of good received was amplified by spoken testimonies of the most various kinds. Mr. F. H. L. Paton relates that somewhere in New South Wales he met a young man who told him that he had received his first impulse to the new life at Mr. Balfour's Bible Class. Such testimonies may be heard in all quarters of the world, for young men of Australia wander much; and, without irreverence, it may be said that "many shall come from the East and the West and shall sit down . . . in the Kingdom of Heaven" who have the same confession written on their hearts, for, when Balfour died, hundreds of letters of sympathy, as well as cables and telegrams were received from Scotland, England, Ireland, all the States of Australia, Germany, America, Korea, New Hebrides, South Africa and China. But one is glad that the gratitude so many felt found an expression before he who had called it out departed. On the 19th July, 1912, just 13 months before his death, the past and present members of the Class who were within reach from Melbourne, presented Mr. and Mrs. Balfour with a handsome oak photograph screen 6ft. high containing 158 photographs of members past and present. In this he took the most unfeigned pride. The love and gratitude it expressed were to him an exceeding great reward, the only reward he desired, and that it had taken the form of surrounding

him with the faces of those he had benefited and helped filled him with delight.

At the meeting when the presentation was made, there were seventy present who had been in the Class, and many letters were read from those who were absent, expressing their esteem and affection for him as their teacher. In presenting it, the Rev. W. H. Cooper, M.A., B.D., the minister of the West Hawthorn Church, in connexion with which the Class has been held for the past 15 years, spoke very feelingly of Mr. Balfour, not only as a Christian man but also as a legislator, a business man, and a philanthropist. But, he said, they were more immediately dealing with Mr. Balfour's Christian activities. He was deeply concerned in all evangelical movements for the spiritual good of the community. As teacher, inspirer and helper of young men, his work was well known and appreciated. The motto on the photograph screen was "Love never faileth." It suggested the reason for Mr. Balfour's warm-hearted and consistent devotion to the spiritual and moral welfare of young men. Mr. Balfour loved his work because it was that of the divine Father. He had the keenest pleasure in handing the beautiful gift to Mr. and Mrs. Balfour. The report of the meeting goes on to say that Mr. Balfour was obviously affected by the spirit which inspired the gift. It was a beautiful expression of gratitude and would be treasured by him as long as he lived. It was good to think that his efforts were valued, and he felt sincerely thankful to all who had helped him in the work. The inscription on the screen is:—

To the Hon. Jas. Balfour, M.L.C., and Mrs. Balfour, from the Leaders, Bible Class Members, Superintendents, and Friends of the West Hawthorn Church.

An expression of gratitude for many years' faithful work in the Master's service.

To all that crowd of witnesses I would wish to add in conclusion what I wrote regarding this work of Balfour many years ago : "I should feel inclined to place among his most remarkable achievements his quiet personal work among young men, whom he treated as his friends and won over to goodness. For many years he always has had about him a circle of those in whose sports he joined, whose career he watched, and whom he helped at every turn, where help was possible. Most of them 'owe their own selves' to him; and, when any broke down, it was one of the most pathetic things I have ever seen to mark how he yearned after them. I have known him to be almost sleeplessly praying and watching for weeks when one of them was going wrong, and have witnessed his joy when he succeeded in stopping a downward career. In no man have I seen the Christ-like Spirit so manifested as in him." There cannot be a more fitting conclusion to these chapters on Balfour's Political and Ecclesiastical Life than the memorial minute of the Presbytery of Melbourne South, to which for many years he had belonged. It sums up with sincerity and dignity what these chapters have attempted to narrate. It is as follows :—

The Presbytery places on record its deep sense of sorrow at the loss it has sustained in the death of the Honourable James Balfour, M.L.C., which occurred on Sunday, August 24th, 1913. In his passing, the Church loses a pure-minded, consistent and courageous follower of our Lord and Saviour Jesus Christ. Steeped in the principles of Christianity from his early years by being reared in a Scottish Christian home, in the year 1852 he came to this Southern land, and for the long period of over 60 years he adorned the doctrine of God our Saviour in all things. Having settled first at Geelong, James Balfour for some years showed his love of God and his deep interest in the

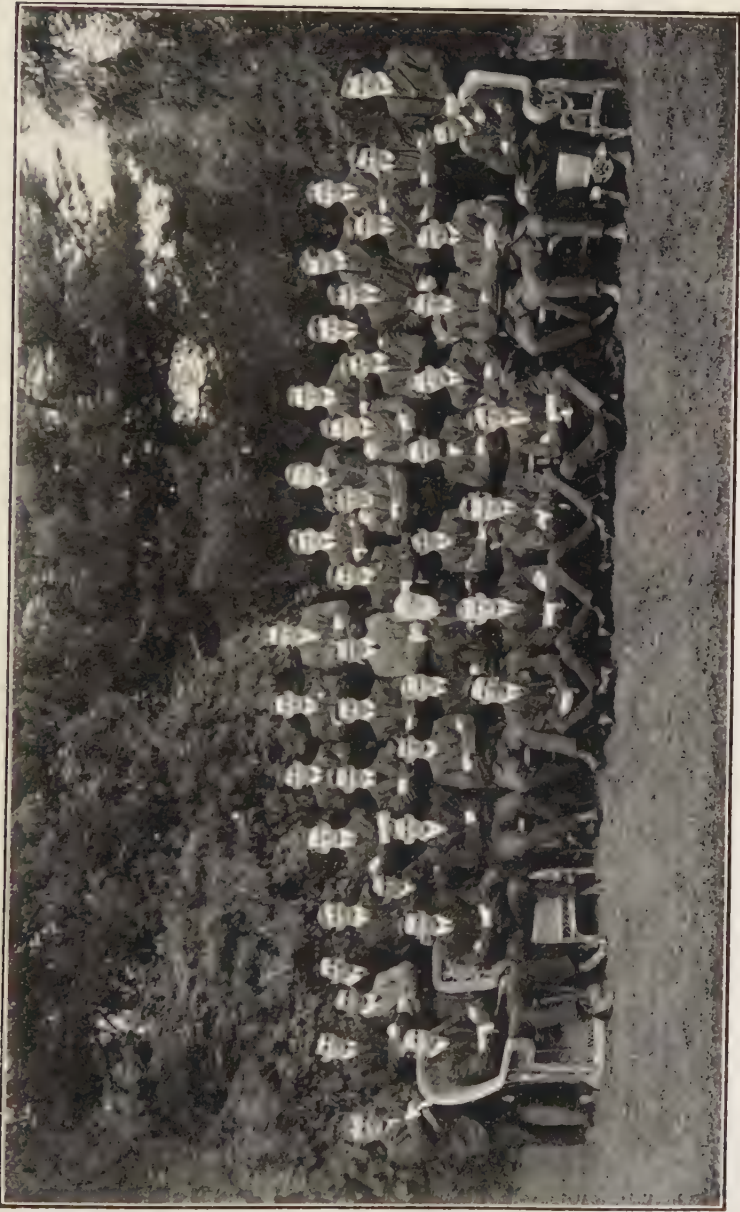
welfare of his fellows by unsparing and continuous effort to further the interests of religion in all that pertained to the Church of God and to the community of which he was a member.

Coming to Melbourne in the year 1863, Mr. Balfour entered political life, sitting first in the Legislative Assembly, and upon his return from a visit to his native land, he was elected a member of the Legislative Council and continuously for nearly 40 years represented a large and important Province until his death. In political and private life he exhibited and was guided by the principles of Christ. As a citizen his career was marked by integrity and noble ideals. As a representative of the people every measure that made for civic and political purity, for individual and collective strength of character, had his whole-souled support. Believing that righteousness alone exalteth a nation, every philanthropic, evangelistic, and social effort that made for the uplifting of the people found him in the lead. With voice and pen and money, with intellect, heart and all the fine activities, he laboured for the glory of God and the good of his fellows.

Mr. Balfour faithfully and ably discharged all the duties which devolved upon him as an Elder of our beloved Church; as such he was a workman that needed not to be ashamed. In High Church and St. George's Church, Geelong; in Chalmers Church, Melbourne; in Toorak and West Hawthorn Parishes his influence was that of a man sent from God.

His interest in Home and Foreign Mission work, his love for and support of the Melbourne City Mission, his manly and persevering efforts to secure the introduction of Bible-teaching into our State Schools, and his welcome to every true Evangelist need only

be mentioned as evidence of his catholic sympathies. But the outstanding feature of his long and useful life was his work on behalf of young men. As teacher, guide and friend of young lives, his influence is in all the States and beyond our Southern seas. His name is revered by scores who have grown old with him and in whose lives he has been a spiritual force. Many indeed will rise up and call him blessed.



West Hawthorn Presbyterian Bible Class.

CHAPTER XVII.

RELIGIOUS LIFE.

The Presbytery of Melbourne South, in the above discriminating estimate, mingle eulogy of Balfour's activity in what is called the secular sphere with that of his religious life, and in that it was thoroughly justified. It can never be easy in the case of any truly religious man to draw that particular line of distinction, and in Balfour's case it was impossible, because he, more than most, lived in the spirit of St. Paul's word (Col. 3 : 17), "And, whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him." He was one of the happy few whose religion nowhere cramped him. It was, on the contrary, the source and the directing power of all his varied and vigorous energy. It gave him "life" and gave it "more abundantly," as Jesus meant faith in Him to give to all His followers. By his religion all that was best in him was set free; by it every power he had was strengthened. To those who knew him well he presented the inspiring spectacle of a man whose nature had found in the Christian faith an environment which gave perfect moral and spiritual health, an environment in which the whole man came to flower and fruit. Carlyle, following Goethe, has taught us that moral health is begun, continued, and ended in renunciation; and for men like them and like most of us, that is incontrovertibly and sadly true. But there are a happier few who have been so endowed by nature, or have been so shaped by their ideals that they move forward as if instinctively in the path of righteousness. Their desires and hopes

seem to turn always in the right direction, so that the hard discipline of renunciation is rarely needed. Balfour always seemed to me to be one of these favoured ones. He had, I think, "a soul naturally Christian" to begin with; and pure and undefiled religion came into his life in boyhood in such a powerful flood, that the evil that is in the world never got upon him the hold which it has upon most men. All that evil he loathed so much that "renunciation" in connexion with it would have seemed entirely incongruous. Within the limits set by the law of God and the example of Christ he walked at perfect liberty, in that best kind of freedom which consists in the power to bring to perfection every healthy energy of one's nature.

Of course, he would not have so described his life, for, to him as to all of us, what goodness he possessed had to be wrought for; and the tragic gulf which yawns between what we should be and what we are was as wide for him as for any other sinful man. But to those not so favoured both by grace and nature he seemed happier than most in this, that, as citizen and politician, as merchant or volunteer soldier, as parent or friend, in fact in all the relations of life, his religion not only left him free, it gave him freedom in the largest sense and became the very well-spring of his power. If in any respect his life could justly be reproached as narrow, that was not due to his religion, but to the absence of some enriching element in his natural endowment, or to some intellectual error on his part. He was so conscious of the perfection of the liberty wherewith Christ made him free, that he would have been eager to acknowledge this. There was no sinless experience in life which he would not have felt to be open to him. "All was his" as St. Paul said, and even in regard to matters in which his own conviction was never shaken, such as the divine obligation of the Sabbath rest, he endeavoured

to keep his mind open that he might receive any new light which might break out from the Scriptures, or from reason, and the experiences of life. "With freedom did Christ set him free" (Gal. 5 : 1), and to him, therefore, the religion of Christ was never a bondage. On the contrary, like St. Paul, he felt it to be a glorious liberty, not a burden to be dolefully carried, as it is with so many, but an influence which upbore and uplifted him. This is what the true religion has always been to those who fully accepted it, and its great claim upon mankind is just this, that, however wide the nature of any man may be, everything but evil can find furtherance in it. This is its claim, and all who knew Balfour intimately saw a striking example of its power harmoniously to energise a man's nature. He lived with all his powers, and there can hardly have been anywhere a happier man.

Because his piety was to the end almost without modification the evangelical piety of 1843, being founded upon a use of Scripture which took no account of divergences, and dealt with it all as inerrant, some have wished to attribute the happiness and consistency of his life to this fact, and to claim that those who loved him would find the same power as he possessed if in this respect they followed him; but that is surely a mistake. It was not upon a basis of this kind that the edifice of his gracious life was reared. Rather it stood upon the experience of communion with God in Christ, not on any lesser thing, and wherever that existed Balfour found fellowship and brotherhood, whether his way of conceiving the approach to God were received or not. That this was so is shown by his attitude to the criticism of the Scriptures and the gradual decay of the belief in its absolute inerrancy which was going on all around him during the latter half of his life. He neither feared nor favoured it; but he was wise enough never to denounce

it. For himself, he felt no need of it, for it had never been the letter of Scripture, but the spirit which had nourished his religious life, and that "found" him as Coleridge said, on the old hypothesis with a completeness which it will be the crowning achievement of the new generation to attain on the new hypothesis. With that he was content; but he knew that younger men could not rest there, and that scholars whom he trusted said there was truth in much which critics alleged, truth which at all costs the Church must accept and assimilate, if it was to "live by everything that proceedeth out of the mouth of God." So he left the whole question in the hands of these whose business it was to lead the Church in such matters. He saw that there was a need in others which had to be satisfied, when men like Quentin Hogg, men whose faith in Christ and love for men was beyond all possible question, welcomed the new teaching; and, when scholars like A. B. Davidson and Driver gave their calm and discriminating judgment in its favour, and when Church leaders like Dr. Rainy were ready to run all risks to secure that the new spirit should not be violently or prematurely suppressed, he could not doubt that there was a real need. So he stood aside in benevolent neutrality, in unshaken confidence that in this thing, as in all, God's guidance of His Church would not fail. He could do this, because his religion was not a theory but an experience. It was communion with God, which the Scriptures opened up to him. That was real beyond all question; and, because of the fullness of this experience of Him, he found and kept the right and Christian attitude, which it would have been well if all of his generation or of his sympathies had taken up, in regard to the new truth which had "broken from Scripture" in their time.

Further, it was owing to his religion being so predominately an experience that he loved God with

such intense sincerity. God was not to him a harmonising conception of the intellect, nor a necessary presupposition of the moral consciousness, but a Person, with whom he had intercourse, from whom he received direction, impulse, pardon, and power, a Person whom he loved because God had first loved him. He talked with God in his heart sincerely and constantly; and, wherever he caught a whisper of the Divine voice, his impulse was at once to obey. It is a fashion of our time to depreciate a religion of obedience to commandment; and, of course, slavish obedience is absolutely incompatible with the liberty which God gives to his children in Jesus Christ. But, when love has first been given, and commandments are welcomed because they are indications as to how the will of a loving and redeeming God may best be done, obedience is another and quite a different thing. It becomes the fullest expression of liberty, and this it was to Balfour. He loved God as few do; and then he placed himself in God's hand. He wished to be an instrument for His purposes; and he was always a militant Christian in this sense that he gladly felt that he was a man under authority, who was bound, when he heard his Leader's voice saying "Go!" to go, or "come!" to come, or "do this!" to do it. He was emphatically a good soldier of Jesus Christ.

As necessarily followed from this, he had absolute faith in the Providence of God. He believed that the course of individual lives was ordered by God, and that where men and women looked for and yielded to guidance, all that befell them was intended by infinite love and by omniscience to work altogether for good. So regarded, all events had instruction in them. God was speaking in them all; and it was the Christian man's business "to hear what God the Lord would speak" both in joys and in sorrows. I call to mind two striking utter-

ances in which this uncommon view of providence finds explicit utterance. In April of the year 1909 he celebrated his golden wedding, by a quiet family party. In a note received from Miss Balfour she says: "He thanked God for all the blessings which He had bestowed during those 50 years; 'but more especially,' he said, 'I thank Him for the sorrows and troubles, not one of which would have been sent had it not been needed.' " Again, a few weeks before he died, when talking to one of his daughters about seeing God's hand throughout our lives, Balfour said:—"One of my Bible Class asked me the other day: 'Do you really see God's hand in everything?' and I said: 'Yes, in everything'; and he replied, 'It must be a great comfort and help to believe that and always to believe that.' " He might have added, "And it must be very difficult to believe it, and few really do 'believe it always.' " I think Balfour came nearer believing it always and immediately than most Christian men, and I think he always, in the end, came to believe it. From his earliest letters, written when he was a mere youth setting out in life, till the last I have been privileged to see, this note of faith in God's overruling providence is found enriching his life with strength, and consolation and hope and gratitude to a most wonderful degree.

Notices like this from a letter written in 1856 are common in all his correspondence:—After urging his mother to tell him how he could help her, because he had every comfort himself in Melbourne and would be very sorry to think she had not, he continues: "I am sure we have all reason to bless God for His goodness, and to acknowledge, that they that truly seek the Lord shall not lack any good. What a blessed thing it is to be able to cast ourselves on His faithfulness, even in temporal things." Reviews like this, too, written in Melbourne in 1855, occur at the end of years or at

the end of any special period in his career :—"A fortnight ago, three years past, I left Southampton for Australia. . . I have much cause to bless God when I review the past three years. They are marked by continued and undeserved mercies. Each year has had its new ones. . . . In a strange land God raised me up friends : kinder friends could scarcely be. He has given me His Sabbaths, and His ordinances. He has preserved my health. He has supplied all my temporal wants, and He has opened up a prospect for me in worldly business for which I ought to feel very thankful; while He has kept me from being too suddenly thrown into the full blaze of prosperity." All that a young man of 25 conscious of his powers might have regarded as the reward of his own energy and forethought he attributes directly to God; and it stirs up all that is in him to gratitude. So again on the 11th January, 1859, on board ship when drawing near to Australia, he writes : "We thought of you all on New Year's Day. Another year we have entered on in peace. How good and gracious our Heavenly Father has been in past time to us, and how He calls on us to trust Him for the future ! To me, how full of mercy have his ways been in permitting me again to see my native land and all those I love so much there, and to enjoy their fellowship and counsel, allowing me to have such pleasant journeys in such congenial society as my American and Swiss tours included, and now in such safety and in so much comfort bringing me so near my journey's end !"

All life was thus for him shot through with the loving-kindness and tender mercy of God. But it was not only when he was young and strong and prosperous that he thus acknowledged the hand of God in everything. When he wrote the first two extracts I have quoted, he was an aged man, who had had many griefs and troubles. The common lot had been his, to see

friend after friend depart. He had lost children he tenderly loved; he had had to face monetary losses and the bitterness of unmerited reproach; and he had had to bear many other grave anxieties; but through all the joys and troubles of an exceptionally long and active life he never ceased to call upon himself to bless God's holy name. He said at the end of it: "I thank God for the sorrows and troubles, not one of which would have been sent had it not been needed." He saw the finger of God in all the chances and changes of his life, and in the darkest days the vision was never obscured; for he felt sure that at the darkest, God's "love was seeking him through pain."

Many may have thought he went too far in thinking of the providence of God as watching over him in all his ways; some may even find in it a species of spiritual pride. They think no man can have any right to believe that he and his small concerns are so precious in the sight of God, the Almighty Maker and Upholder of the Universe. But, popular as such objections are, and conclusive as they appear to be to many minds, they can easily be shown to be radically unsound if God be personal and omnipotent. They are due in great part to the common inability to see in God anything but a greater and non-natural man, which in turn results from lack of imaginative power. Matthew Arnold mocks at the evangelical conception of God for having that very defect; but, however much truth there may be in that reproach when directed against the cruder popular theology, there is much more in it when it is turned against Arnold himself and those who sympathise with him in minimising or denying the supernatural in Christianity. Some of their difficulty at least arises from their inability to think of God save as a more powerful man, toiling as man does at the accomplishment of His purposes, at one thing after another, and succeeding only

by limiting the number of the objects he deals with. Thinking of God so, the imagination faints before the task of conceiving how He can be ordering the lives of all men; so it appears to them reasonable to say that, if divine providence is active in the world, it can be taking account of and determining only the great things in great lives. Hence, when any man declares that he believes his life to be divinely guided, he seems to be claiming a place and importance for himself and his affairs which in most cases it would be absurd to concede to them. But if, as all Theists believe, God is not only over all, but is also in all and through all, and that all power is summed up in Him, this anthropomorphic, nay, almost childish conception of God must be rejected, and the sublimely imaginative word of the Old Testament, "He spake and it was done," must be put in its place. If the will of God act on all that He has created in the same fashion as man's will acts upon his body, which is what that great Old Testament phrase suggests, then every life can be easily conceived as influenced by Him, as conditioned by what He brings to pass. That this is the Scriptural view there can be no question. As a powerful modern Theologian has said, "Providence makes absolutely everything a means to the realisation of its highest aim and of the relative aims embraced by that " The words used in the New Testament to give expression to this faith are among the most touching it contains (Rom. 8: 28-39 and 1 Cor. 3: 21-23), "And their meaning is, that 'there is nothing in heaven or in earth, in the world of natural law or of freedom which does not serve the will of God'; nay, even, 'a new creature, *i.e.*, a new creation, an entire change of all external circumstances cannot separate from the love of God in Christ.'" Even a change so almost inconceivable as that, would be dominated and penetrated by the divine purpose.

Such a view naturally commended itself to the revived Evangelical faith of Scotland in Balfour's youth, and he stood firm in it to the end, unshaken by the arrogant and aggressive science of the seventies and eighties of which Huxley and Tyndall were the prophets. Looking back now, one wonders why it should have been so; but there can be no doubt that in those years religious people were overborne and beaten down by the overweening claims of science, and held their belief in the supernatural with a shamefacedness which was not wholesome and was quite uncalled for. For this, religious men have been rebuked by a scientist of our own day, Sir Oliver Lodge, who has plainly told us that they were and are far too timorous in their thoughts about answers to prayer. Through all that timorous time Balfour steered right onward unshaken; and he lived to find his wholehearted acceptance of the providence of God vindicated by the best religious thought of his later years. The surprise of the Darwinian doctrines has passed away. It is seen now, as it was not then, that the Darwinian theory of Evolution may be held by men of any religious creed as well as by those who are in the unhappy position of having none. The doctrines of providence and design, instead of being disproved by it, have been given only a grander sweep, and the true issues involved in denying or curtailing the doctrine of providence have been made clear. Professor Hogg of Madras has recalled the men of our day to the mind of Christ in regard to God's power over the natural world, and Baring has shown that "faith in providence rightly understood is piety itself, and that not only is this true of Christian piety, but that denial of providence is denial of religion. The only alternatives are Casuism (that all is accident) or Fatalism (that all is fixed by destiny); both of which are incompatible with any kind of belief in God." Further he declares that it is only in the doc-

trine of providence that it is seen that God is Love. That doctrine says, "These and these are the ways in which God's love works in reference to the world; for if we cannot experience that love in this world of doubts and cares, if this world is not as a whole and in its most individual things the world determined by the love of God, it is not God's world at all, and there is no God of love, however grandly we may talk of divine omnipotence and omnipresence and so on." Consequently he further says, "Nowadays, through the influence of modern natural science the public feeling has become so sceptical that under altered conditions the state of things depicted by Origen in the 3rd century has come again; and his judgment that the battle for Providence is the battle for Christianity, is more true than ever." The instinctive loyalty of men like Balfour who made their religion thorough, is now, consequently, being justified more and more, intellectually, and the reserves and qualifications of those who were only half or quarter Christian are being characterised as the infidelities they really were.

On the other hand, belief in providence may be held so selfishly and one-sidedly as to minister to superstition, or to that other worldliness which is really selfishness, postponing satisfaction now for a greater satisfaction in the world to come. But by special gift of nature or of grace Balfour kept the middle path of sane religion. God never at any time was in danger of becoming to him a mere purveyor of personal success and well-being. Consequently, he never came within measurable distance of the temptation when in pain or trouble, to "bid adieu to God," as so many of the comfortable classes do when they are called upon to share the common lot of pain and bereavement. He trusted God utterly, and never felt that he was being wronged if grief or misfortune came to him. He understood that the ob-

ject of divine providence was primarily to bring in the Kingdom of God, and only secondarily to give comfort and peace and protection to individuals who belong to it. These benefits could come to those who loved God, only if the coming of the Kingdom would be furthered by that: and conversely, when suffering on their part would further that coming, it would fall to their lot; and then they were to count it all joy. In a wider sense even than Job, he said, "Shall we receive good at the hand of God, and shall we not receive evil?" for in both he knew that there was a divine message for him if only he were able to read it. The search for this message threw him back upon prayer both "for himself and those who called him friend," and in that he believed and lived unceasingly.

From one very near to him I have this note: "He always rose early, never later than, and often before, 7 a.m., and gave an hour to private prayer and reading his Bible; and he never retired to bed, however tired or late home he might be, without reading a short passage in his New Testament and spending some time in private prayer. On no pretext whatever did he allow anything to interfere with daily family worship. However early his town engagements he always allowed time for family prayers, which consisted of praise, as well as reading and prayer, and closed with the repetition of a text by each member of the family. His prayers were most comprehensive though terse. While showing his broad sympathy for those outside his own circle, he never forgot any of his friends who were in sorrow or trouble." There is no test of the atmosphere of a household so searching as its congruity or incongruity with such family observances, and it is enough to say that never in Balfour's house did any guest feel that there was anything incongruous or exotic in them. But as I have said, he used private prayer as the means by which he

might learn what God the Lord was desiring to teach him by every day's experience of either good or ill. He sought carefully in prayer to understand and receive the message of the providences of his own life, but he was never tempted to demand that he should be free from pain or trial, nor conversely to argue from the prosperous or unprosperous lot of others as he saw it to special goodness or sin in them. On the other hand, he firmly believed that his sincere receptivity of the dealings of God with him made a difference in what these were and could be. That means, fundamentally, that he believed in and had experience of actual personal communion with God. That communion, again, could not fail to be a reality for God also. As has been well said, "God's almighty love has opened and keeps open the communion." Resting on that foundation it can be a reality; based on any other it would be mere magic and self-deception. But man's willingness to enter upon it is his own act, and God recognises that, and takes account of it as a real condition of His own working . . . The same divine action in joy and sorrow affects different human hearts; their answer to God's question is various; and this answer is their deed. By their various answer which is their deed God's action is in part "determinable"; otherwise the communion between man and God could be neither personal nor real. So, real faith in divine providence issues finally in miracle; and, when well-meaning men of the intellectual classes beseech us to lay aside miracle if we wish Christianity to win the world, they are simply asking the Church to commit suicide; for, if belief in the providence of God is necessary to religion, and that belief in turn rests on the reality of communion with God, which involves that God's action is in part determinable by man's, then the possibility of miracle is vital to Christianity, and the idea that it is not is the result of superficiality of thought.

In this faith Balfour lived, and in it he died, and so far from needing apology, as half-hearted Christians are inclined to think, it more than justified itself. It worked in his case. It made him the bold, energetic, kindly and charitable Christian man he was; it made him unwearied in well-doing, and it upheld him in the direst stresses of his life so that he ended as a conqueror. And, if the inmost religion of his heart was of this kind, the service or ritual by which he expressed it was just what the Apostle James declared it ought to be when he said: "Pure and undefiled religious service before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." As for the last-mentioned service, I have already said that from his youth he had been innocent beyond most; and his whole life was an exhibition of the first-mentioned, that charity which cares for the helpless and the defenceless. In that kind of "charity" which too often usurps the whole meaning of that great word, in the giving of money, he was systematic and exemplary. From his partner, who kept account of all his expenditure, I have a note in regard to his giving which I am permitted to use. During his life it would not have been published; but good may come of his example now, and I take the responsibility.

"It was his rule for many years past to set aside ten per cent. of his income for charitable purposes; but this percentage was always exceeded. I have before me figures which show that his giving in at least one year exceeded thirty per cent. of his income. I don't suppose you would wish me to mention figures, but I have known his benefactions in one year to amount to close upon £2000, and he was not what one would call a very wealthy man. He was, of course, keenly interested in all church work, and gave liberally, not only to the church which he attended, but to church objects gener-

ally, in New South Wales as well as in Victoria. Home and Foreign Missions, particularly the Korean Mission of the Victorian Presbyterian Church, the Evangelisation Society, and special missions such as the Chapman-Alexander, were all well supported by him. He had a particular interest in Scripture instruction in State Schools, and contributed liberally to the funds of the Scripture Instruction Campaign Council. Ordinary charities, such as the hospitals, were never neglected, although one seldom saw his name upon a public subscription-list. He had, of course, many demands for assistance from folk who had fallen on bad times; and he never turned a deaf ear to any deserving case. Still his giving was not such as would tend to pauperize the recipients, but was rather in the direction of helping them to help themselves. Much of the good he did in this way was done by stealth. Many needy persons have been helped without knowing who their benefactor was. I should not forget to mention the interest he took in young fellows struggling to get a start in life. I could tell you of young students whose University fees right through their course were paid by Mr. Balfour, their board and lodging, books, and even pocket money being provided; and I could also tell you of business men assisted through temporary financial difficulties, and needless to say of 'lame dogs helped over styles' by the score."

That is a very remarkable record of "charity" in the narrower sense, not only for the extent of it, but still more for the wisdom of it. For a man so generous he had an extraordinary fear of injuring the recipient of his charity. He had learned in the school of Dr. Chalmers, the greatest of modern philanthropists, that a money gift, if not carefully guarded both as to its amount and as to the circumstances under which it is given, may cut the sinews of personal effort and so de-

stroy a man's energy of character and slay his soul. So he never gave money only. He enquired, he thought, he planned, and then gave with all the fresh interest of a friend. Consequently, though, as was said by a leading politician in the Legislative Council, "there would appear to have been no limit to his philanthropy, and his purse must have been strained to the utmost from January to December." He left no record of paupers manufactured by his generosity. Moreover, he often gave out of mere sympathy. In cases where his friends were hard driven by the oppression of life, whether caused by the folly of others, or by the inevitable sorrows which come to every man, when he saw that nothing could be done to lighten the burden, he turned for relief to the giving of some gift, sometimes very costly, which should always keep in memory the warmth of his affection. "That," he wished these dumb witnesses to say, "will never fail, though all the rest grow dark."

Also he was "given to hospitality." It was a joy to him and Mrs. Balfour to open their house to everyone, whether with introductions or without, who came to Victoria to further some worthy public end. Especially they welcomed those who came to further the preaching of the Gospel of peace. When men like Dr. Joseph Cook, Professor Henry Drummond, Dr. Mott, Dr. Marshall Lang, Dr. Cameron Lees, Dr. Somerville, Dr. Chapman, and Dr. MacGregor (of St. Cuthbert's, Edinburgh) came, he spared no pains to show them Australian life in town and country, and took infinite trouble to secure their happiness and comfort. With almost oriental profusion he placed his time, his house, and his resources at their disposal, just as he placed them at the disposal of Dr. Rainy, the great Scottish Church leader, who was his cousin. All loyal Christian men were, he felt, of kin to him, and his heart went out to them. The words "household of faith" had a very real meaning

for him; every sincere follower of Christ was to him a brother.

As necessarily followed from all this, the home life of the Balfour household was in many respects ideal. Mr. and Mrs. Balfour were entirely at one as to the true aims of life, and they shared in the Christian faith and hope with an equal and absolute confidence. There was, consequently, only one voice heard by the children, and the other members of the household from year to year; and its main utterance was, "Seek ye first the Kingdom of God and His righteousness: and all other things shall be added unto you." Thus first things were always put before them as first, and the result was an almost unique success in the Christian nurture of their eleven children. None of them found the faith of their fathers too narrow for them. All live in active communion with the Church of Christ, one being a minister, and two elders of their ancestral Church. Another result of this unity of view and aim which Balfour was wont to acknowledge with warm gratitude was that it set him free for the great work he was called to among the young outside his own family. "He knew that she (Mrs. Balfour) was watching over the members of the family, and training them to love and serve God," as his daughters have said, and he could leave their Christian nurture in large part to her. But he always had his share in it. In some notes kindly placed at my disposal by his daughters, I find it said, "On Sundays, although he had two church services and an afternoon Bible Class to attend, he made time to read to us. Bunyan's 'Pilgrim's Progress' was always in use. As soon as it was finished it was begun over again. Sometimes again it was Foxe's 'Book of Martyrs'; but it never had quite the place of the 'Pilgrim's Progress.' Our mother generally gave us our Bible lesson, although sometimes we had it from our father; but the Shorter Catechism was learned

for him and explained by him. All this, with the singing of Hymns before tea, with our mother at the organ, and our father leading in his clear tenor voice, made our Sunday a delight." Such are the horrors of that dreadful thing, a Scottish Presbyterian Sabbath! In this household as in thousands similar, for both boys and girls the Lord's Day was, what it was also to the High Churchman, George Herbert :

A day most calm, most bright;
The fruit of this, the next world's bud;
Th' indorsement of supreme delight,
Writ by a friend, and with his blood;
The couch of time; care's balm and bay.
The week were dark, but for thy light:
Thy torch doth shew the way.

In every way religion was made winsome in that home. Balfour's quick, bright ways, his ready smile, his enjoyment of jest and song and humour, all those qualities which put him *en rapport* with the young men of his Bible class, so that one of them said with some amazement that "for the first time in his life he made a friend of an old man," were of capital importance in giving him influence with his children. His daughters say, "We well remember how he helped us with our evening lessons, how he played with us: for that he was never too busy. One game which we thoroughly enjoyed was our being chased round the dining table by him, supposed to be a man with a cork leg which never stopped working. What merriment and shouts of laughter there were!" And, just as "there was a sense of comradeship between him and the members of his Bible Class which it was wonderful to see between those separated by so many years . . ., so that they never resented these private talks on religion which he entered upon on

such occasions," so his children's hearts were prepared, when, as they came to years of discretion, he spoke to them individually about joining the Church. Like his own life, Balfour's family life was wholly of one piece "woven from the top throughout," so that to be a spectator and sometimes a sharer in it was an encouragement to believe that, one day, all the families of the earth would be blessed in the true Israel, the Christ of God.

CHAPTER XVIII.

BALFOUR'S LATER YEARS.

In the preceding descriptions of Balfour's public action in the mercantile, political, and Church life of his time, the history of his later years has been in part summed up and anticipated. From the time he entered the Legislative Council in 1874 his life flowed on in a full stream of constant activity. He was then in the prime of his manhood, and had a large family, growing up about him, and he lived the ordinary quiet, externally uneventful life of the prosperous merchant and pastoralist. After his retirement from the firm of James Henty & Co., in 1878, he again visited his native land (this time in company with his eldest son) for the purpose of seeing his now aged mother; and on his way he visited America for the second time, and saw and enjoyed the marvellous scenery of the Yosemite Valley. During this absence the first breach in the family circle occurred: his charming little daughter Mary Matheson Balfour died of typhoid fever in her ninth year. The trial was all the greater that it had come when Mrs. Balfour was alone and she had to bear the whole stress of the bereavement by herself. When the news reached Balfour, he deeply felt his loss, and prepared immediately to return home, shortening his intended stay in Europe; but a letter written to his mother from Brindisi on the 19th January, 1879, shows in what a deeply religious spirit he bore his grief. He said, "Even in that great sorrow that God has sent to our little circle, and which has hurried me away a month earlier, I do trust that already He has made it produce fruit to His glory. I do hope it is in

some measure working the peaceable fruits of righteousness, not only making us more submissive to His Holy will, but drawing us closer to Himself and making us long to be more thoroughly His in life and conversation—in fact, more consecrated to Him who gave His only begotten Son for us.” Yet, characteristically, the same letter was full of gratitude to God for all the good He had made to pass before him, and concluded with the words: “I trust also that both of us” (he and his son) “got a good deal of quickening in spiritual things, seeing, as we have seen, so much of the Lord’s work going on, and meeting with so many of His people.”

On his return to Melbourne, Balfour removed from Jolimont to Brighton, breaking most unwillingly his long connection with Chalmers’ Church. From 1876 the Rev. J. Beattie had been the minister there, and Mr. Balfour had found in him an entirely congenial and helpful pastor, and had begun with him a friendship which endured to the end. What it was to Mr. Beattie may be learned from the following note with which he has kindly furnished me:—“Mr. Balfour was to me a noble friend. I can never forget his thoughtful kindness to me and my wife on our arrival in Melbourne nearly 40 years ago, with hearts still sore from parting with our native land, to occupy a very important and arduous sphere of labour. He entered into our circumstances with rare sympathy; and his advice and help were always at our disposal. Most Presbyterians are very parsimonious of encouraging words to their minister. Many a man has laboured faithfully for years in a congregation with hardly a word of encouragement from anyone. Mr. Balfour was a notable exception. While utterly incapable of flattery, he greatly encouraged and helped his minister by generous appreciation of his labours. At that time, as on to the close of his long life, his work among young men was invaluable. I have no doubt that

many a man in Melbourne, and far away from it, owes his own self to him, and thanks God for his Bible Class in Chalmers' Church. As a member of the Session and the Board of Management, his wisdom in counsel, his keen insight and thorough grasp of every problem demanding solution, his lively interest in everything affecting the welfare of the congregation, his earnest advocacy of every good cause, his brotherliness and high-toned Christian spirit, were warmly appreciated by all. Although all of us were his inferiors in almost every respect he assumed no airs of superiority, but treated the humblest member with unflinching courtesy and cordiality. He was one of the glories of Chalmers' Church, as of the whole Church, we were all proud of him and loved and honoured him. He strongly disapproved of my resignation of the pastorate. I thought he was too hard on me about it, but that made no difference to his friendship. In after years he was a generous supporter of my congregation at Queenscliff. For many years during the summer months his presence and devout attention during both services on Sundays, and also, when he was able, at weekly prayer meetings, were an inspiration. His influence and example were of great value, and strengthened the minister's hands. He was in the highest sense of the word a gentleman, and a great Christian. He was a great gift of God to the whole Church and to the whole community. When shall we see his like again? I am very thankful to have known him, and will always cherish his memory with grateful and affectionate veneration."

On the other hand, Balfour says, in a letter of that time, "We are very sorry to lose Mr. Beattie's preaching, and he is very sorry to see us going from Chalmers' Church. But it cannot be helped. It is evident that we are better away from Melbourne." The death of Mary, from typhoid; Graham's serious illness immedi-

ately afterwards; and a sharp illness of another of the children after Balfour's return, had led him to this conclusion or confirmed him in it. For two years Brighton was their home; but, in 1881, Mr. Balfour bought a large and comfortable house at Toorak, and for the next 14 years threw all his enthusiasm and energy into the religious work for the Toorak Church in which he was an Elder. He had there as his ministers, first Dr. Macdonald, then the Revd. John F. Ewing, and lastly the Revd. J. F. Macrae, with all of whom his relations were the most intimate and friendly; but he was especially moved, I think, by the too short ministry of Mr. Ewing, who had been known in his student days as a man of remarkable ability, but had not found an entirely congenial sphere in Scotland. With his call to Toorak in 1886 his opportunity came, and he used it most nobly; but only four years were given to him. As if he had some prevision that his time was to be short, he threw himself into all his church and congregational work almost with vehemence and soon became a power both in the parish and in the community. His preaching gripped the young men: Mrs. Ewing, a daughter of Mr. Henderson of Dundee, developed the most remarkable power in influencing the young women, especially those of the educated class; and the manse at Toorak became the centre of religious and spiritual power in a way which specially appealed to Balfour. When, most tragically, their joint beneficent activity was brought to an end by Mr. Ewing's death from typhoid fever in 1890, while Mrs. Ewing was absent in Scotland, Balfour felt that all the causes he was interested in had lost a powerful champion, and mourned the loss they, and he personally, had sustained.

In 1891 Balfour made one of those most restful and instructive tours to Europe in which he delighted, and had an opportunity of carrying out a long-cherished plan

of visiting Palestine. His son Graham was then a student for the Presbyterian ministry at the New College, Edinburgh. He and a fellow student, Mr. W. Brown-Douglas, came to meet Mr. and Miss Balfour, and William, another son, at Port Said, as they were on their way to Britain; and from there they went to Jaffa, thence up through Palestine to Damascus and Beirut, and on to Constantinople, and so along the Danube to Great Britain. It is hardly possible for any man to have been better prepared for traversing "these holy fields" than Balfour was; and we may be sure that, though he thought little of the monkish identifications of sites and scenes, he saw many visions of the past in their true setting, and traced with the eagerest interest the outlines of that fifth Gospel which Renan found in the country of Jesus' birth and death. It would appear from some of his letters written in Palestine, that he experienced in some degree that disappointment with the country which so many travellers have expressed; but probably his constant study for his Bible Class had given him so accurate a knowledge of what to expect that he felt as if he were coming home to the city of his dreams when he entered Jerusalem. The undeniable holy places, Gethsemane, the Mt. of Olives, the real place of the crucifixion outside the walls, and all the mystery of human suffering enacted there, suffering which yet was divine, must have come home to him in an unsurpassed degree; for he always bore about with him "the dying of the Lord Jesus" as a great solemnizing and uplifting memory. They seem to have brought to him thoughts which were so sacred that he "kept them, pondering in his heart." But we may be sure that they enriched and gave life and colour to his teaching in the 23 years that remained to him.

At every point where the land was illuminated by the Scripture, or the Gospel by the land, there is a curious

realism in his mention of the events which took place there. It is as if he had been present when they occurred and now was enjoying the pleasures of memory in revisiting them. I imagine Christ was very near to him in those days. The only drawback to his intense satisfaction in these holy scenes was the imposture, ritualism, and superstition of the Christian Churches of the East : all that hurt him, but did not defeat his charity. In the letter mentioning the supposed miracle of the Holy Fire, he says, "They imagine that fire from heaven issues from the Holy Sepulchre, and all attend and light their lamps and candles from this fire, while a great religious ceremony is going on, and carry this light in haste to their homes." Thereupon he reflects, "We may be thankful for a simple faith and a quiet church service when we see so much of ritualism and sacerdotalism and mummary. At the same time, we may hope that many have, through it all, hold of some saving truth." Next to the places where the footsteps of our Lord Himself were traceable the places connected with the history of St. Paul interested him most ; and in these too the whole history seems to have transacted itself before his eyes. It is obvious that he felt himself immeasurably enriched by these experiences. Wordsworth tells us in his exquisite poem of "The Daffodils," how much the pure beauty of nature enriched him, how it remained "a possession for ever." After a vivid picture of thousands of these graceful flowers "nodding their heads in sprightly dance," he continues :—

But oft, when on my couch I lie,
In vacant or in pensive mood,
They flash upon that inward eye
Which is the bliss of solitude,
And all my heart with pleasure fills,
And dances with the daffodils.

So these great scenes flashed upon Balfour's inward eye, for all the remainder of his life, and all his heart was filled with pleasure and with reverent awe when they were reilluminated for him by memory, the greatest gift or the greatest curse which God has bestowed upon mankind.

The rest of his journey from Beirut to the Dardanelles, the Sea of Marmora, Constantinople, Buda-Pesth, and Vienna, took the party through regions which in these days have become the scenes of such unimaginable tragedies for their inhabitants, and of such heroic steadfastness and courage on the part of Australian and other British troops that they will live for ever in the annals of our country. Then, there was only their natural beauty to be noticed. But, wherever there was a missionary institution accessible, or any place like Scutari, which recalls the services to God and man of Florence Nightingale, the first great trained nurse belonging to our English race, he was always awakened to keenest interest, and sought to add them to the treasure of his "inward eye." From Vienna, their itinerary was to go from Innsbruck through the Tyrol to Zurich in Switzerland; thence to Lucerne; later to Schaffhâusen and the Falls of the Rhine; then through the Black Forest to Heidelberg and Mayence and on to Cologne. Then they turned off to Antwerp and Brussels, and so went on to London. Loving the beauty of natural scenery as Balfour did, this whole journey was a continual delight, which culminated, I think, in what may justly be called the noblest lake scenery in the world, at Lucerne. But, enraptured as he was with that, his interest is nowhere more eager and quick than at Zurich, where Zwingli preached, and at Worms, where Luther had made his great stand for freedom of conscience. On his return journey to Melbourne, he again passed through Europe by Marseilles, the Riviera, and Italy, in which latter country he visited Genoa, Milan, Verona, Venice,

Bologna, Florence, Pisa, Rome, Naples, Pompeii, and Brindisi, taking care, as before, to visit all the Presbyterian Missions.

Only once more did he visit Britain and America, viz. : in 1900, when he travelled home with his son, William, who was to be married that year in Scotland. Balfour, however, did not go all the way with the ship. He wrote before he left, inviting his brother, the Rev. Robert Balfour, to meet him on the Riviera, which he did, and he once more went over that lovely coast which he had seen ten years before. He and his daughter Annie returned by America along with his son Graham and the latter's wife. This was his third visit to America; and he visited Niagara (for the second time), then went to Chicago to see relatives, and travelled from there over the Rocky Mountains to San Francisco, where he visited the widow of Robert Louis Stevenson and her daughter. Stevenson was Balfour's second cousin, and his journey across the Pacific was arranged so that he might be able to call at Samoa and visit Vailima; Stevenson's Island home. He was back in Melbourne in October, 1900.

In a variety of ways his visit home was important. He was appointed the representative of the Melbourne Chamber of Commerce at the Congress of the Chambers of Commerce of the Empire which was held in London in that year, and at which he delivered a fine address. At that very time the Constitution Bill of the Commonwealth, which had been finally agreed to in Australia after 10 years' negotiation and effort, was before the Imperial Parliament, and Jose says "The law advisers of the Crown in England wanted to make several amendments in the Bill in matters in which they thought Imperial interests were affected, and at the invitation of the Imperial Government each Colony sent a delegate to London to discuss any question that might arise, and to try to secure the passage of the Bill without amend-

ment." In all this Balfour was naturally extremely interested, and, in a letter from Edinburgh, to his friend Mr. Grant in London (dated 18th May, 1900), apologising for not calling on him before leaving London, he refers to it, saying, "I heard Chamberlain on Monday. He made a capital speech, and I am glad he is determined to retain the Privy Council appeal." In his congress speech he returns to the subject, and, as his views are both interesting in themselves and exemplify the moderation of his judgment and his anxiety to keep intact every wholesome bond between Australia and the Empire, it is worthy of quotation.

After returning thanks on behalf of the Chambers of Commerce of Australia for their hospitality and recognising the valuable work the Congress was doing not only for Britain but for the whole Empire, he continues: "I am glad that I am allowed to speak for Australia. After years of aspiration, we are about to be federated into one indissoluble commonwealth. This will put an end to all petty jealousies. We shall have one fiscal policy for the whole continent and for Tasmania. We shall be able to speak with one voice, whether to the Mother Country or to other nations. Our defences will be under one head, our postal and telegraph arrangements will be controlled as one. Doubtless, before long, we shall put ourselves alongside the other parts of the Empire and have a penny post with the Mother Country. We shall have our share in the Pacific Cable, and we shall take our place not as one of a number of possibly discordant units but as part of one people, having one aim, and animated by one spirit. And here let me give the Right Hon. the Secretary for the Colonies (Mr. Chamberlain) a well-deserved meed of praise. Speaking generally, the people of Australia are well pleased with his amendment of the Constitution Bill. We have no desire to separate ourselves from the other parts of the

Empire in the matter of law, any more than in other concerns. I had the honour of saying to Mr. Chamberlain, soon after my arrival, that if in any way our Constitution Bill interfered with, or impinged upon Imperial interests, we quite expected the Parliament of this country to see to it and to correct it. I had said the same to my fellow colonists when I advocated the Bill throughout my constituency, and in every case these remarks were received with cheers. While we desire to see one Court of Appeal constituted for all the Empire, we do not want in the meantime to abolish the right of appeal, which as citizens we possess, to the Privy Council. We recognise the importance of uniformity of legal decisions throughout the Empire.

“We sometimes talk of a new nation under the Southern Cross. This is scarcely correct; we are not a new nation; we don’t want to be. No doubt we are self-governing—in that sense we are a nation—but in reality we are only part of a nation, a large and growing part, it is true. We are now between 3 and 4 millions; but still we are only a part, and desire nothing better than to be a part, of the great people from whom we have sprung. We are of the same religion; we speak the same language; we enjoy the privileges bought with the blood of our forefathers; we are the heirs of the heroic deeds that won the Empire; we share the same literature; we are loyal to the same Queen; we glory in the same flag, ‘the meteor flag of England,’ which has braved the battle and the breeze for 1000 years. We know our beloved mother land will not cast us off, but will come to our help should that ever be required; and we are ready, too, to stand by the cause of liberty and right in England’s time of need. Events which had recently happened and are still happening” (this refers to the Boer war) “have done much to draw closer the bonds that bind all parts of our Empire to-

gether, and the quick response from every quarter of the globe to the call to stand by our dear old land has been an object-lesson to other nations."

Had Balfour known that, within 15 years, the Empire was to be engaged in a struggle against the mightiest force that has ever been arrayed against Christian civilisation, he could not have prepared for it better than by cherishing and uttering such thoughts as these. They tell us too what he would have said and done in these days of sanguinary war; how warm his imperialism was; how fiery would have been his zeal to inspire the people of Australia to face the bitter sacrifices which are being asked of them, that the world may not see all the finer elements of national and personal life, those which men have painfully acquired in their progress upward through the centuries, torn from them to gratify the conscienceless ambition of the madmen who rule to-day in Germany.

Next year the Union of the Presbyterian Church throughout Australia was consummated, and Balfour was present in Sydney at the first Assembly of the United Church, glad to have lived to see the efforts for Union which began shortly after his arrival in Melbourne, and with which he had always sympathised, brought to their conclusion so far as the Presbyterian Church throughout Australia was concerned. Though he was then near the scriptural limit of threescore years and ten, he was one of the youngest members of the Assembly in gait, in speech, in outlook, and in hope. He invited a number of his younger friends to a picnic at National Park in one of the intervals of business, and no one present excelled him in his light-hearted joy in the festivity. The spirits of all were high, the day was beautiful, and Sydney's lovely pleasure-ground never looked lovelier. The younger people were full of delight which found expression in jest and song and laughter. Most men of

his age would have smiled benevolently on all the gaiety, but have sat apart from it in the sober quietude of age; but Balfour could not: he was the very life of the party, and he and the Revd. John Walker, now of Ballarat, refused to let "still evening" when it "clad all things in its sober livery" make an end of the quite innocent gaiety.

So his busy, self-forgetting, devoted life went on as I have sketched it. He was absolutely tireless in doing good, and his work and usefulness in Parliament grew as he gradually came to be the "father" of the House. The only definite sign of age was a slight deafness in the right ear which made him always walk on the right side of anyone who was speaking to him. Otherwise, his natural strength was not abated, nor his eye dimmed. In a measure, too, prosperity had returned to the country and to him; and his children who had survived (two who had died in their 9th and 10th years respectively) were now established in life. James, the eldest son, was in partnership with his father in Round Hill Station; Graham, the second son, was Minister of West Hawthorn Presbyterian Church, which the Balfour household had attended since 1896, but in 1901 accepted a call to Brighton, and a few years later a call to East St. Kilda, both of which were suburbs of Melbourne; Lewis, who had just returned from a long trip to Europe, where he had carried on post-graduate studies in medicine, was now settled in Melbourne; William, the fourth son, was assisting his brother in managing the Round Hill station (as partner); and Harry, the youngest son, was in his father's office. Balfour's second daughter, Robina, had been married in 1895 to Mr. Michael Elliot, C.E., "a good Presbyterian," as Balfour told his friend Mr. Grant when he announced the marriage; and his remaining three daughters were at home, sympathising, like Mrs. Balfour, with all his varied religious activities, and

helping to spread the influence of that Christian home life which had shed its gracious light upon the path of so many.

So the great storms of his life were past. He had all that the old age of a good man should have—"honour, love, obedience, troops of friends." No one who knew him had ever believed the reproaches levelled against him in the evil days of the Australian collapse; and these had now died away and been forgotten. He had no family anxieties; and a new generation, his grandchildren, were growing up about him. His daughters say "He was fond of all children; but his grandchildren had an especially warm place in his heart. There was always a bond of union between him and them, so that he was never too busy to play with them or take notice of them." They helped to keep the world young for him. The last 10 years of his life especially passed in that unruffled energy which he most desired. Like another man eminent in another field, he "longed not for rest, but for quiet" in which he could labour without interruption. This he now had, and by means of it was able to add to the number of his efforts for the Kingdom of God.

In his long conflict for religious education, Balfour had felt that, while he was labouring for the re-introduction of Scripture reading into the State Schools, he ought to give personal effort to take religion to the children, so far as that was permitted. For many years, therefore, he regularly availed himself of the regulations which allowed him to impart non-sectarian Scriptural instruction to the children before or after school hours. This he continued to do till almost the end of his life, and when the Birthday of Queen Victoria was, some time after her death, proclaimed as Empire Day, and efforts were made to lift the children above mere provincialism into pride in the great Empire of which Australia was only a part, he willingly gave addresses,



Snapshot photo. by Dr. Wilbur Chapman, 1912.

which were eagerly listened to. Some of these remain, and it may not be out of place to give an outline of one of them spoken on 24th May, 1907. In it he said, "It is a great thing to belong to a great Empire. In size it is great, containing nearly twelve million square miles. It is an Empire on which the sun never sets, for it is so large and so widely spread that there is no time in the daily whirl of the earth on its axis when the sun is not shining upon some portion of it. Moreover in it there are 400 millions of men! It surely is an inspiring thought that we form part of this great Empire; but it even is a greater thing to belong to an Empire loved at home and respected abroad, an Empire whose subjects are secure under its flag wherever their lot may be cast. But it is a yet greater thing to belong to an Empire with a history such as ours behind it. Our liberties were not obtained without a struggle. Our forefathers were men of courage and determination, and we are reaping the fruits of their well fought battles. Here, in this Commonwealth, under the British Crown, we enjoy absolute freedom. We are a free people, with a free Parliament and a free press. The Mother Country does not tax us; but we have her protection; and, when a day of stress comes to her, we are ready to fly to arms, and to lend her our willing aid.

"Further, we belong to an Empire that prides itself on meting out equal justice to rich and poor alike, and which gave this practical proof of its determination that all should be free within its bounds that it paid down £20,000,000 sterling to secure the emancipation of all its slaves. We have had, too, great Statesmen in the history of our Empire, men like Peel, Palmerston, and Gladstone. Our warriors have included the names of Wellington, Nelson, Gordon and Roberts. In literature we have had giants such as Shakespeare, Milton, Scott, Tennyson, to name but a few. Our philanthropists, i.e.,

our lovers of their fellow-men, have been many, our greatest perhaps Howard, who reformed the dreadful prisons of former times, Wilberforce, who set free the slaves of Britain, and Shaftesbury, who was the founder and patron of Ragged schools and saved the poor waifs of the streets. In our own day we have had a Queen whose public and private life was an inspiration to her subjects, and who is succeeded by a worthy son, our own most gracious sovereign, Edward VII., the peacemaker of Europe.

"And what other land than ours, would have treated a people defeated in arms 5 years ago as we have treated the Boers, would have granted them equality under a free constitution? It has been as much to their honour as to ours, that the former General of their army who was fighting fiercely against England so recently has been received with honour as Premier of the new Colony, as the guest of Great Britain, coming to render homage and loyalty to his King. Our dominant note to-day should be thankfulness to God, the Giver of all the good and controller of all events, for our privileges and advantages. A glance at other nations should only intensify our gratitude. But we must not let our thanks degenerate into boastfulness. Rather let us remember our responsibilities to maintain the traditions of the Empire, and even at personal sacrifice to hand down, unimpaired, to posterity, what we enjoy. Let us promote reverence for authority, love to God, loyalty to the throne, goodwill and brotherhood among men." By addresses like these on each recurrent Empire Day, he crowned the work of educating the children of the State, which was ever one of his chief efforts.

Another new endeavour which he served most strenuously was the Laymen's Missionary Movement. This was an American Society, which was begun at the end of 1906 at a laymen's prayer meeting. Its object

was to rouse the laymen of the Church to fresh interest in and prayer for missions, and so lead to a greater liberality on their part for missionary work. It was introduced to Victoria by the Revd. F. H. L. Paton, and soon made itself beneficially felt in all Church activities. Such a union was sure to have Balfour's enthusiastic approval, and he threw himself into it most warmly. By speeches, by contributions, and by work in its organisation, he showed how near it lay to his heart. During the last five or six years of his life, I think it occupied the second place in his thoughts, only his work among young men called out his energies and sympathies more. In 1907 he delivered a speech on the subject full of appreciation of the objects set before the new movement and of hope for what it might accomplish. He began by outlining the growth of missionary enterprise in America and shewing how much had been accomplished by the prayerful efforts of individuals.

"In 1806 at Williamstown in Massachusetts a few students used to meet for prayer. One warm Saturday evening only five attended, and they held their meetings in the open air under a haystack. There they discussed the moral darkness of Asia and proposed to send the Gospel thither. One of them named Mills said, 'We could do it if we would.' With this aim in view, the prayer-meetings were continued. Eventually the churches were roused and in 1810 the American Board of Missions was founded. By them Judson and others were sent out. A hundred years later a laymen's prayer-meeting was held in 5th Avenue Presbyterian Church, New York. About 75 laymen attended. There was, first, prayer for missions from 3 p.m. to 6, and in the evening it was resolved that a new effort should be made, and then, what form the new effort should take was discussed. This was the origin of the Laymen's Missionary Union. Going back 20 years, to Northfield in 1886, we

come to the birth of the Student Volunteer movement, which was originated by D. L. Moody, the evangelist. These movements now are interlocking and giving promise of renewed missionary victories. That they were the result of the action of individuals or a few is the remarkable thing. Mills, a student, 100 years ago at the Haystack prayer meeting, is the originator of that powerful Christian organisation, the American Board of Foreign Missions. Moody, a salesman at a boot-and-shoe store in Chicago, established the Northfield Conference where the Student Volunteer movement was begun, and that influenced men like Drummond, Mott, Grenfell, and a thousand others. This movement has been begun like these and may come to be as potent in deciding the future of Christian Missions. But the objects of the Laymen's Missionary Union must not be misconceived. There is no intention to found a new mission. There is not to be any fresh missionary organisation under them except a Committee and an Executive. There is not to be any special Laymen's Union fund. The work of the Committee will be to educate the laymen of the Church as to the great need of the world, that it should be converted to Christianity; to induce prayer in much greater abundance for missions; to lead to greater liberality for missions. That the work of such a union has produced all these in America and has resulted in a very large increase in the missionary funds is shown by the following facts. In the year 1905-6 (at the close of which the Laymen's movement was formed) the Protestant Churches of America were giving for Foreign Mission Work £1,796,000, while the Churches of the United Kingdom were giving £1,795,000, practically the same amount. In 1907 the American churches gave £2,012,300, an advance of £120,000 on the preceding year, while the Churches of the United Kingdom gave only £1,853,000.

But it is not only in America that this success has been obtained. In many churches in Scotland an effort to double former contributions to the Foreign Mission field has resulted. In Canada again, missionary leaders consider that the Canadian Churches, with about 900,000 members, should undertake responsibility for forty millions of people in the non-Christian world, and they are moving towards that end.

“Hitherto the women and children of the Church have banded themselves together for these objects. They have organised the Presbyterian Women’s Missionary Union and the Sunday Schools have given collections; but, except as contributors, men have not been specially interested or conspicuous. The effect of this is seen in the fact that often the Missionaries write as if they were addressing women chiefly. . . . It is high time that this was altered, for we are at the beginning of a new departure in mission work. In many ways the younger men are awakening, as we see in the yearly conferences of the University Christian Union and the Student Volunteer movement. They ought to be supported by all Christian men: the state of the world demands it. On all sides nations once closed against Christianity are now open to its teachings. In Japan formerly it was death to preach that faith; now it is open. From Korea all foreigners were excluded, under the same penalty; now American and English missionaries can go whither they will. Missionaries in China are urging that there are multitudes there ‘weary of waiting.’ Our own missionaries in the New Hebrides say that the work there is most pressing. The call to this work was never so loud: the door was never so open, even Thibet can now be approached. Men are wanted: these the Student Volunteer movement is supplying. Money is wanted: that this Union ought to supply, and it will do so if it keep up the ‘storm of prayer,’ as the founders of it

desired. It is now 1900 years since the commission was given, the marching orders of Christ's Church, 'Go ye therefore and make disciples of all the nations.' In the first century, the unity of the Roman Empire; the Roman roads, carrying floods of traffic of every kind from Rome, the centre, to the extremities of the civilised world; the Greek language, understood and spoken everywhere; gave the Christian Church unexampled opportunity; and that period saw much of the triumph of the Gospel.

"What will the 20th century see? The whole world is now one. Railways and the 'paths of the sea' have superseded roads, and the telegraph and the telephone have largely removed the barriers of distance. 'Many run to and fro in the earth, and knowledge has been increased.' The extraordinary facilities for intercommunication have made human thought and knowledge a common possession; and the demand upon the Church is correspondingly great and imperative. To meet that, the Student Volunteer movement and this Union aim at the 'evangelisation of the world in this generation.' That does not mean the conversion of the world, observe. It means the bringing of every nation and people within the sound of the Gospel. That is no impossible dream. As Mills said at the Haystack meeting 100 years ago, speaking of sending the Gospel to Asia, 'we could do it if we would.' The Laymen's Missionary Union is one answer to the call of God, and I hope it will be a most potent one." It certainly proved so in Victoria. In answer to appeals like this, the union spread all over that State, and thence into other States. Beyond Victoria it has not been so strikingly successful; but there the interest in missions has been increased by it beyond belief, and many congregations have doubled their contributions to missions, as Balfour told his audience the Scottish Churches were promising to do.

But during his last years his work among young men became more a passion than ever. His methods and preparations have been described, and the reasons for his exceptional success have been already stated in the chapter on his Bible-class work, but as the years he could hope to continue it grew fewer his urgency increased. His class had risen to 50 on the roll, and was in a most interesting and prosperous state, when a new interest was added to it by the formation of a Bible Class Union. This established intercommunication between the Bible classes of the Presbyterian Church and brought about friendly competition in sports. The culmination of the Union's effort was however the Easter Encampment, which resembled the Summer School of the University Students' Christian Union, which had spread from thence to many religious and educational associations. In this, Balfour took the most extraordinary interest. Each year a different one of many beautiful camping places near Melbourne was chosen. Once it was the Launching Place on the Upper Yarra, in 1911 it was Warburton, in the same mountain region, in 1912 it was Healesville, and in 1913, the last year of his life, it was at Mount Macedon.

In a note his daughters say, "He entered most heartily into all the arrangements, even to ordering stores for his own class, and he camped out with them, until the last four years, when he took a room at an hotel or boarding-house near, but spent the days and took all his meals in camp. He rose early in the morning, in order to be there in time for prayers before breakfast. He entered into all plans for their sports and entertainments, and the boys considered him the life of the party. He sometimes gave the address on Sunday; and he and his class were always in the forefront of the procession as they marched to Church on Sunday evening." They might have added that in places where he boarded his

life and character sometimes made a most extraordinary impression. After the camp at Macedon in 1913, the lady in whose house Mr. Balfour lived wrote as follows to Miss Balfour: "I was afraid he would be feeling very wearied after the strenuous week-end at camp, for he does not spare himself at all. He is indeed a splendid example to those young men and boys, and I feel sure that he is very precious to them; for, as one of them said, they would be lost without him. I do hope you will pardon me for expressing my feelings, when I say that it was indeed an honour conferred upon us to have such an example of the Christ-life in our home. It will always be a very happy memory to my cousin and myself. It was only this morning that my cousin said to me, speaking of your father, 'I was just thinking how lovely it was to have Mr. Balfour cross our path, if only for a few days.' I said, 'Yes, it was: it seemed like a ray of light which has left a beautiful shadow in passing'."

His papers bear witness to the minute accuracy of his daughters' account of his activities in this connection. In one I find a note in his own handwriting of some of the things to be taken: "12 cornsacks, 1 axe, 2 wash-basins, 2 tinopeners, 2 knives, 2 forks, 2 spoons (knives, forks and spoons to be marked with white and black thread), a cup and saucer, enamelled pannikin." Further, "Harrison has 12 Sankey's Hymns. Mr. Balfour has towel, soap, matches, serviette." Thus methodical was he in small details. Then there are a number of pages containing things to amuse the class with. Riddles of the most boyish kind, and a translation of "The House that Jack Built" into exaggeratedly high English, beginning "This is the domiciliary edifice erected by John." In 1911, when he was camp-leader at Warburton, I find also in his writing a list of Tents, 12 in number, in their order of position on the ground, with the names of their occupants duly noted, beginning

with the captain, and the total number present (41). No detail was too unimportant for his attention if it would contribute anything to the success of the camp and the health and brightness of its occupants. Consequently, when he turned to religious matters, his word was with power. When this old man of 80 and more, ceased to be young with them, and turned to them with all the weight of his experience after a life which had had its great sorrows, but had yet been happy beyond most, to tell them the secret of his perennial joy, they listened like the wedding guests to the Ancient Mariner in Coleridge's poem "They could not choose but hear." And what they heard was the "old, old story of Jesus and His Love," told with the accent of entire conviction, founded upon personal experience.

I have before me the address he delivered in the camp at Healesville on Easter Sunday, 1910. The hymns he gave them to sing were some of the most triumphant the Christian Church makes use of: "All hail the power of Jesus' name": "Oh for a thousand tongues to sing my great Redeemer's praise": and, "When I survey the wondrous Cross on which the Prince of Glory died" (the hymn which Matthew Arnold on the Sunday before his death declared to be the greatest of Christian hymns); and his texts were in the same key. They were Rev. I., 17 and 18, "I am the first and the last, and the Living One; and I was dead, and, behold! I am alive for ever more" and Philippians II., 9, "God highly exalted Him, and gave unto Him the name which is above every name; that in the name of Jesus every knee should bow, of things in Heaven, and things on earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of the Father."

He began by reminding them that Easter Day was the Day of the Resurrection of Christ. He then sketched the proof of the Resurrection, quoting Denney, who

points out that the strength of the case for the resurrection is the existence of the Christian Church, and the existence of the New Testament. We must reject the Gospels and the Epistles if we refuse to believe in the resurrection of Jesus. He then went on to point out that Christians adore and trust a living Christ. He was dead; but He is alive for ever more. Such a Saviour we need, no mere man who lived a beautiful life and asked us to imitate him. Such a one is no real help to the broken-hearted sinner. It is mockery to say to him, 'Be good : follow that example,' unless you give him the power. But the Redeemer is exalted to give gifts to men, 'If I go away, I will send the Comforter.' 'He abideth for ever.' 'Wherefore He is able to save to the uttermost' (the uttermost of time, and the uttermost of need and sin) 'all that come unto God by Him, seeing He ever liveth to make intercession for them.' We crave for a real living Person, not a mere memory, however beautiful. One to whom we can appeal, one who can give us strength to resist evil and power to do the right, a brother man who has lived among us as one of ourselves, worked among us, had his trials and temptations, had his sorrows and disappointments, has been misunderstood, sneered at and despised, but who found his joy and comfort in communion with the Father, who loved us among all His griefs, who gave Himself for us, and now, at God's right hand, 'bends on earth a brother's eye,' and is ready to help in every time of need. Yet He is 'God manifest in the flesh'."

From this vivid picture of what Jesus Christ is to him, he turns to his lads with direct personal appeal. "This Christ is the Saviour. Is He yours? You have tried to live as you should, and you are constantly failing, and you will fail till you come to Him for power. Then you will understand the Christian paradox : 'When I am weak, then I am strong.' He can save and He can keep. It

is a real thing, a fact of daily experience. 'He will hold us fast.' You will have your trials, your sorrows, your anxieties, your days of blackness. Who can help you then? Only one. You will come at last to the Valley of the Shadow of Death. You will have to say good-bye to all here, friends, and home, and earthly things. What of the future? Who can tell? Only one: He who sitteth on the throne, He who says, 'In My Father's House are many mansions. If it were not so, I would have told you'."

I have said they could not choose but hear; but not all the seed fell on soil where there was deepness of earth. In 1910, when he had had for several Sundays 51 in attendance, he says:—"I have still a large Bible-class, and, with some disappointments, have many encouragements"; yet withal he wrote in 1913, the year of his death: "This class is one of my most enjoyable employments." That was largely his secret. He enjoyed serving God and these young men in this way; and in return they came with gladness.

During the last ten or twelve years of his life, he kept up a rare but regular correspondence with Mr. John M. Grant, the only survivor of those friends of his youth with whom he had worked in Regent Square. From these annual letters we get a glimpse of how Balfour slowly began to feel himself growing old, and see how graciously he did so. As was natural, Mr. Grant had much to tell of the death of old friends, as they one after the other departed, and Balfour's mind was greatly turned to the memories connected with his early days in London. When he was 71 he writes: "Yes, we are among the few left of our generation; and our time must come soon. Well for us if we can use up well the little that remains of life. So much has gone, and so little done." Again he writes: "How pleasant were our young days with J. T. MacLagan, and J. R. Bullen

Smith; and how we enjoyed Regent Square and Somers Town, Dr. Hamilton's loving ways, Mr. Nisbet's genial hospitality, Mr. Matheson's wise counsel! What a lesson that Regent Square was, and what a Young Men's Society!" All these being gone, he turned his face in quiet confidence to the inevitable day when he too should depart.

In 1911, he writes: "Like you, I feel that my old friends are now very few. You are the oldest in the homeland, and that means in any land, as my friends were made here after you. Since I was home in 1900, my near relations have gone, my brother and sister, my first cousins, and, in London, R. T. Turnbull. Only nephews and nieces who belong to another generation are left to me in Scotland. Like you, I can look back through varied years of gains and losses and again gains, and say 'Hitherto hath the Lord helped me. . . . Goodness and mercy have followed me all the days of my life, and I will dwell in the house of the Lord for ever.' Like you, I feel wonderfully well, I still continue a Member of Parliament; but I am not as strong as I was, nor am I fit for so much work as formerly . . . I go to the office, but leave most business details to my partner, Mr. Macfarlane, and my sons manage my property in New South Wales (at Round Hill), which is my principal source of income."

It is characteristic that, when he began to find himself less fit for work, he did not reduce his activity on the religious side, but in the direction of business. Indeed, as was natural with him, he seemed to have an ever-growing pleasure in work which seemed likely to forward the interests of the Kingdom of God. He had always been keenly interested in Evangelistic work. He was one of the founders of the Evangelisation Society and now his last decade was lighted up for him with several great efforts of that kind, notably the two Chapman-Alexan-

der Missions. He had inextinguishable hope in such efforts; and, in 1909, and again in 1912, when Dr. Chapman returned, he co-operated with him as enthusiastically and as laboriously as the youngest collaborator. He threw open his house to the Evangelist, he gave money and collected money, he attended himself, and urged others to attend, and he rejoiced over those who were converted—he loved that old word—as the woman of the parable rejoiced at finding the lost piece of money, for which she had painfully swept her house. In September, 1909, he says to Mr. Grant: "You refer to the Chapman-Alexander Mission. It has been signally owned of God and has given us a wonderful uplift in all the States where they laboured. We hope to see them back in a few years. Your views would coincide entirely with Dr. Chapman's. It is Christ he preaches, Christ he ever exalts."

In 1910 and 1911 he still refers to the mission of 1909. In a letter of 9th August, 1911, he says: "The visit of Dr. Chapman and Mr. Alexander in 1909 was very inspiring. Dr. Chapman exalts Christ, and in a most interesting way proclaims the old gospel message. Alexander is a born leader of song." In 1912, when they returned, he welcomed them with all his heart. He says, "We have just had a Mission here from Dr. Chapman and Mr. Alexander and their party. It has been a very fine mission and many have, I believe, come out of darkness into the light. The Missioners are now in South Australia. They go through the Commonwealth. They were first at Dunedin, New Zealand, where they had a great mission and much good was done." Again, on the 6th March, 1913, he writes of them: "They have been the instruments in God's hands to lead many to Christ, and they have stirred up the churches, and the office-bearers especially, and I expect to see good results for years to come. Of course, that means if I am spared.

You say you do not feel old at 81. I may say the same at not far from 83; though, of course, you and I know, as indeed you indicate, that, whether we feel it or not, we are old as this world goes; but we may be day by day renewing our youth. Physically, I am wonderfully well, though I cannot do what once I could. May we both be living in readiness for the summons when it comes, which is not death, but the entrance into the fuller life."

In speaking of Balfour's political life, it has been pointed out how remarkably he combined absolute loyalty to his convictions, and fighting power of a high order, with a unifying and conciliatory influence. In his religious life this was even more notable; for his religious sympathy was so quick and keen that by whomsoever Christ was exalted it went out to them. The only Christian view which he never could understand was the Sacramentarian. To him it was flatly inconceivable that moral and spiritual character could be bestowed by any external rite, or that the absence of any external rite, or still less the improper administration of it, could leave anyone unblessed in the world to come. But with all whose Christianity was free from this materialistic alloy he could live in harmony, without being drawn aside from the strong doctrinal Presbyterianism to which he was loyal throughout his long life. Many of those who favoured and profited by evangelistic missions lapsed from sympathy with the regular ministrations of the Church into some form of separation. Balfour did more than they all for evangelistic effort, but had no doubt at all that the Church was "the pillar and stay of the truth." Again, many who rightly valued the ordinary services of the Church, looked askance at the evangelistic work as relying too much upon excitement, and as leading to a craving for sensational preaching and sensational services. Balfour knew all that was true in that view; yet, while, as we

have seen, he was with evangelistic work with his whole heart, he kept himself in friendly touch with those who held either of those views. In fact he lived so much at the centre of the Christian faith, he was so constantly in communion with God, that he had friendly sympathy with everyone who shared that highest privilege; whilst the Church of his Fathers, with its noble record of faithfulness under persecution, of sacrifice for principle, of self-denying missionary work, and of strong and just administration, held him as few men are held by their Church.

CHAPTER XIX.

BALFOUR'S DEATH.

When the call he looked for came, it came suddenly. He was summoned in the very midst of his manifold labours, when all who loved him hoped that his gracious life might still be prolonged. On Tuesday, 19th August, 1913, he was present and spoke with all his usual vigour in the Legislative Council. As his custom was, he had noted down his evening engagements for that week. Every evening from Monday, the 18th August, to Tuesday, 2nd September, had been allotted to work for the Kingdom of God. But "man proposes and God disposes." On Wednesday, 19th, he was present at the funeral of a young man to whom he had given a place on Round Hill Station in the hope that his life might be saved. Some improvement in his health took place and the youth returned to his home. Now that he was dead Balfour thought that there would be few friends at the funeral, and, notwithstanding his advanced age, he decided to be present. It was a keen showery day, and, forgetting himself, he held the umbrella he was provided with over a poor man who stood near him without one. He contracted a chill, and became seriously ill about 9 p.m. with acute pain in the side. His medical adviser was summoned, and at once realised that his condition was serious. He was in fact suffering from pneumonia. One of his daughters watched with him during that night, and next morning a nurse was procured. Notwithstanding the serious character of his illness, he was anxious to see his office clerk, to attend to business; but the doctor forbade anything of the kind. His next

thought was to arrange for his Bible Class on the following Sunday. He asked one of his daughters to conduct it, and told her the subject, the lesson, and what books to read for it. Absolute quiet was now ordered, to ensure every chance of recovery ; but his thoughts were eagerly concerned about his Class and the engagements for the coming week. Although he was suffering, he never mentioned his pain unless asked about it.

Characteristically, even in his fatal sickness he thought only of others. On Saturday he mentioned several of his Bible Class by name, and, as the Communion season was at hand he was anxious that they should join the Church. In response to a message from him, one of them did so on the next communion Sunday. His three sons, who had been telegraphed for, arrived from New South Wales on Saturday, and with all his children around him, save Graham, who being the minister of First Church, Dunedin, New Zealand, was beyond reach, he asked to have the 103rd Psalm and the 116th read to him. So it was with the great words, "Like as a father pitieth his children, so the Lord pitieth them that fear Him," and "I love the Lord because he hath heard my voice and my supplications," that he prepared himself, like Bunyan's Christian, to pass the river. His last thoughts as his words showed, were of "the mighty love of God in Christ Jesus, the Saviour from our Sins." It does not need to be said that his end was peace. Like Col. Hutchinson, the most gracious of the Cromwellian Puritans, whom in other respects he resembles, "he had made up his accounts with life and death, and fixed his purpose to entertain both honourably." There was thus no sadness of farewell. Shortly after the dearly-loved partner of his life had recited to him the Mosaic benediction,

The Lord bless thee and keep thee !

The Lord make His face to shine upon thee and be gracious unto thee !

The Lord lift up His countenance upon thee and give thee peace.

And with the words from the 23rd Psalm, "Yea, though I walk through the valley of the shadow of death, I will fear no evil," upon his lips, he passed quietly away, in the fullest assurance a follower of Christ could have to that "Sabbath rest" which "remaineth for the people of God."

His medical attendant wrote thus of his death : "I have seen many death beds, but never one like this. His whole illness was one long triumph over death ; instead of being a weakness it seemed to be a summary of his intense life, only multiplied many times. His one purpose was that he should continue to do his duty. There was no fear of death. It was merely a passing to higher service there where Christ whom he loved so well and knew so personally should no longer be his unseen companion, but should be beheld face to face."

He was laid to rest, amid universal regrets, in the beautiful Boroondara Cemetery on Tuesday, the 25th August. There was a funeral service at the West Hawthorn Church, presided over by the Revd. Dr. Rentoul, the Moderator of the General Assembly of the Presbyterian Church of Australia. The Moderator of the State Assembly, the Revd. W. M. Alexander, was also present, and, at the request of Mrs. Balfour, the address was delivered by myself, one of Mr. Balfour's oldest friends. There was a large and representative assembly, including the President of the Legislative Council, several members of the Ministry, many members of both Houses of Parliament, and prominent representatives of the Churches, the scholastic profession, and the business

community of Melbourne. As giving a reflex of the feeling of the Church in its first freshness, it may be permitted to quote the address:—

“The steps of a good man are ordered by the Lord, and he whom we mourn to-day was a good man. Therefore, even in this swift coming of death, with its sudden bodily decay and the wandering mind, we may see the divine ordering. His end came without much pain, with no lingering or fear, just as he would have wished it. He was a good man; the best man, taking him all in all, whom I have ever known in all my Australian years. After a friendship of nearly 50 years I say this. Men held to belief in Christ because of him; and, if this were the time to speak of personal things, I could tell how, when I was young, he guided me; when my horizon needed widening he helped me to that; nay, I owe even my own self to him; and, were it not for our Christian faith, I could not speak to you at all, so shattering would be the loss. But we sorrow not as those who have no hope; and so we gather together to remember with gratitude his sunny, cheerful nature, his direct, simple outlook upon things, and his perennial youth. He was a genial Puritan, who never ceased to fight against evil, yet he neither caused nor cherished rancour. He was, too, a valiant servant of God, who made the Scriptures a lamp to his feet and a light to his path, the very ‘man of his counsel.’ He was one of a generation born when the flood-tides of spiritual life in Scotland were running high and sweeping all before them, and he had the mark of those mighty things upon his spirit. His religion pervaded and penetrated his whole nature, so that he really loved God. However God might come to him, whether in sorrow or in joy, in prosperity or in evil fortune, he rejoiced in God. ‘His coming,’ however it might be, was to him ‘like the coming of morning,’ and ‘like morning songs His voice.’ That great Presence

was a constant source of uplift and of happiness to him, for he loved God, the invisible God, as few of us are able to do. And so to-day, not only here but in many other lands, there are those who mourn him. They and we alike are asking where shall we look upon another like him.

“But sadness is not the note of such a day as this. ‘Nothing is here to wail or beat the breast.’ From boyhood our friend had given himself to Christ; and in that service which is perfect freedom he spent all his years. From many talks about his early days, I gathered that his spiritual life had never been marked by that break of continuity which most of us have known; and, because he had been guided and helped by an elder cousin who had a special gift in dealing with young men, he felt it to be his duty to devote himself to the same work. For more than 50 years he taught a Bible Class, which was always full, always eager, and always certain that their Leader was genuinely interested in all that concerned them because of the personal charm none of them could fail to feel. And his business and public life was part of the same service. In these too he was unselfish, strenuous, unsparing of himself, and to a remarkable degree dominated by the desire to benefit men and to serve Christ. Even in the wildest storms of political life (and in his earlier days political passion raged as it has hardly done since) he never let the storm enter the deeper places of his spirit. Nor did he shrink from ridicule and accusation when he saw it to be his duty to oppose the popular will. In all deeper questions, too, when men consulted him, they were aware that he was not alone; there was Christ that lived in him. His life, in its main element, was a coherent and consistent whole; and now, when it is finished, he has left to the loved partner of his days, a grief which must endure, ‘till God’s love sets her at his side again’; to his children,

the memory of an unstained life, though it was searched by 'that fierce light which beats upon a public man and blackens every blot'; to the Church and to the world, a memorable example of how to live a life which 'attaineth to eternity,' a life 'hid with Christ in God.' In view of such a life there is nothing to be said but 'Laus Deo,' praise be to God!

"But how much more should our sorrow give place to praise, when we think of that rest which he has entered upon, the Sabbath rest that remaineth for the people of God. For that body which we are about to carry to its last resting-place is not he. It is merely the instrument by which that kindly and faithful spirit manifested itself to us. He is not here. It is a fair day upon earth; but there, where he is, is a 'far serener clime,' and he, more assuredly than most, will have heard the great and astounding welcome, 'Well done, good and faithful servant: enter into the joy of thy Lord.' He who has heard these words spoken to him will never want anything more. He will be satisfied; he will find, 'at God's right hand, pleasure for ever more,' and, as has been well said, 'the vacant places in his life will disappear, the aches will die out, and desire and longing shall be lost in 'more than heart can wish.' This is not a mournful thing, it is victory. And so let us bear what is mortal of him we mourn to the grave, with our heads uplifted. 'He has fought a good fight; he has finished his course; he has kept the faith.' Let us carry him to his grave like the conqueror he is—more than a conqueror, through Christ that loved him."

As is usual when a Member of Parliament dies both Houses were adjourned on the day of Balfour's funeral; but, though the usual thing was done, it was done with a sincere depth of feeling which went beyond the usual. When his death became known, Mr. Watt, the Premier of Victoria, sent the following telegram to Mrs. Balfour:

"Victorian Government deplores the death of Mr. Balfour, which is a loss to the whole State, and deeply sympathises with yourself and family in the bereavement you have sustained." Further, the President of the Legislative Council, when the House met for the first time after Mr. Balfour's death, read the following letter from His Excellency the Governor, Sir John Fuller:—

State Government House,
Melbourne, 25th August, 1913.

Dear Mr. President,

It is with very sincere regret that I have learnt to-day of the death of the Hon. Jas. Balfour, M.L.C. In him the State of Victoria loses its oldest public servant, and one whose long and well-spent life will always remain a shining example to generations to come.

Mr. Balfour's record of nearly 40 years' continuous service in the Legislative Council is, I think, unique in the history of the State, and I would beg you to accept for yourself and fellow members my expression of warm sympathy in your distinguished colleague's death, and of my sense of a great loss which it will be difficult to repair.

Believe me, dear Mr. President,

Yours very truly,

JOHN FULLER (Governor).

Such a letter on such an occasion is without precedent in the history of the Victorian Parliament.

In the Legislative Council itself the Attorney-General moved the following resolution: "That this House hereby records its sense of the great loss that has fallen upon it through the death of the Hon. James Balfour. His devoted labours in the Parliament of Victoria for 43 years, nearly 40 of which were spent in the Legislative Council, both as a Minister of the Crown, and also

as a private member, and the valuable services rendered by him as a public man to the State of Victoria, caused him to be regarded by all classes of this community with respect, affection, and honour." In moving it, the Attorney-General spoke appreciatively of his work, and said, "Mr. Balfour was in many ways a remarkable citizen and a remarkable man. . . So far as social and political work is concerned, he was perhaps one of the most active and earnest men in this community."

The Hon. W. S. Manifold, in supporting the motion, said, "During the last two or three years I got into the way of very often consulting him about the business before the House, and the more intimate association that I obtained in that way at once confirmed the respect and esteem that I had for him from the very first time I entered the House. Indeed as time went on, it seemed to me that I was developing a real affection for him, so much did I admire him. . . He served his adopted country with great honour to himself and, with great advantage to the State. His life extended far beyond the allotted span of threescore and ten years, and during the whole of that time his courtesy and kindness to every one must have struck all of us. Nothing that can be said can add in the slightest to the respect and affection that all his brother members, including myself, had for him. To sum him up, I may say that he was a true-hearted Christian gentleman."

The Hon. D. Melville said, "Mr. Balfour gave his life's work to the public from that" (the religious) "point of view. His motto was: 'What can I do to make the world better?' Of the many great men that I have met, both in Scotland and here, he was the man who came closest to my conception of what an ideal man should be. . . . I am satisfied that our late colleague ought to be classed among those men, if there be any such, who attained perfection."

The Hon. A. O. Sachse, Chairman of Committees, said, "Death has taken from us one of our most valuable members, perhaps one of the most valuable members that Parliament has ever had, for in the late Mr. Balfour Parliament had a member who was not only experienced but had the great gift of logical eloquence, which enabled him to put his views before the Chamber in a way that we must all admit was perfect. He had many attributes, apart from that wonderfully kind disposition he possessed—a disposition which appeared to dictate to him to be kind to all and to help every one, no matter what their circumstances in life might be. He had a wisdom which used to surprise many of us when he spoke. His words were always kindly, and during the 21 years that I had the privilege of sitting alongside him in this Chamber, there is not one occasion on which I can remember him saying a harsh personal word of any honourable member. There were hundreds of occasions when he would even go out of his way to smooth over or soften a dispute, in order to bring about a compromise between contentious parties, providing that compromise did not affect any of the principles he held. . . I know what his work amongst the young men of Melbourne was; but little is known of the great good that Mr. Balfour was doing. There are hundreds of young men in this State who owe the whole of their prosperity in business, not merely to the religious advice and moral assistance given to them by the late Mr. Balfour, but also to the financial help to enable them to make their first start in life. The old man's keen, kindly eye would always glisten whenever he was approached on any subject having anything to do with the elevation of the young. The Young Men's Christian Association stands to-day as a living tribute to him. We could go on adding *ad infinitum* to the list of good works done by that man. There would appear to have been no limit to his philan-

thropy. 'Hansard' will tell us of the great work that the late honourable member did as a private member of the Council and as a Minister. It will tell us of his resolution in standing like a valiant soldier by any cause he championed; but, whilst championing any cause, he never took any action but what was of the highest possible standard. We have lost not merely a valuable member of the House, but a valued and valuable friend."

The Hon. J. Sternberg also testified to "the many excellent and great qualities Mr. Balfour possessed," and said, "In times gone by, when politics were not running smoothly, as they are to-day, our late honoured friend was a leader of this House, a man amongst men, who was prepared at all times to recognise his obligations to his fellow citizens, and at the same time determined to carry out his political views and the views of the party to which he belonged, in such a way as would command the respect and admiration of the citizens not only of this State, but of other States."

The Hon. R. Beckett, his colleague in the representation of the East Yarra Province, said, "When I was elected a few weeks ago, I counted it a privilege that I should sit with him, and have the benefit of his wisdom and guidance in connexion with the business of the House. My own feeling towards him was always one of very deep respect, almost reaching reverence; and I know that throughout the whole of the Province that he represented for so many years there was the strongest feeling of affection for him."

Finally, the President, the Hon. J. M. Davies, announced that he himself was one of the young men whom Balfour had influenced. He said, "In Geelong, about 1854, he somehow managed to know me, took an interest in me, and helped to impress on me his personality; and from that time to this there always existed the warmest friendship between us. This House has lost

its most honoured member. When Mr. Balfour first entered it in the old days, differences between the two Houses were constantly arising, and Mr. Balfour was one of the great men who were then members, Sir Charles Sladen, and Mr. Fellowes, and, later on, Sir Frederick Sargood, Mr. Service, and Mr. Fitzgerald—men, perhaps, such as are not represented here at the present moment. They were men who in the past achieved greater things than, I think, we, as members to-day, achieve. Mr. Balfour was the foremost debater in this House. Apart from his splendid voice and his great gift of eloquence, he had great faculty of logic. He would sum up a debate after nearly every member had spoken, and pick out all the fallacies of those who differed from his views, and he would do it in a good-tempered way, but do it effectually. I do not think we have had in the Legislative Council such a debater as Mr. Balfour was at the time he was in his glory and in his prime. . . . We had a melancholy duty to-day in attending his funeral. In what took place in the church we saw the affection in which he was held, and how his work was recognised. I may say that there were many beautiful wreaths placed upon the coffin. To one was attached a card with these words: 'My beloved colleague.' These few words conveyed the affection and esteem of our late respected fellow-member, the Hon. Edward Miller, a colleague of Mr. Balfour's of over 20 years' standing. Not only members of this House but those who have been its members, have continued their affection and respect for our dear departed friend."

The Speaker and others in the Lower House, the Premier and the Leader of the Opposition spoke with similar warmth, and testified that, as the Premier said, he had gone to his reward with the unqualified respect of all who knew him. With such testimonies to Balfour's worth from political leaders, some of whom were

determined opponents of the religio-social and educational policy which he advocated, it cannot be wondered at that the chorus of approval from those who were with him in that policy was overwhelming. Every organisation which aimed at the moral and spiritual welfare of the community felt that with his departure they were not only immeasurably weakened both for defence and for attack, but also that they had lost the quiet wisdom with which he had guided their counsels. The fine minute of the Presbytery of Melbourne South has already been quoted, and may be taken as representative of the minutes of all the Church Courts.

"The Messenger" of the Presbyterian Church said: "In the death of the Hon. James Balfour, M.L.C., the Commonwealth loses a conspicuous and worthy citizen, and the Presbyterian Church an ideal Elder. Fearless and uncompromising, firm in his convictions, yet most tolerant to those who differed from him, evangelist to the heart's core, yet with nothing narrow in his nature, serving his country with honour in the Legislature and ready to help forward every good cause, it may be said of him as Lord Salisbury said of Gladstone, 'He was a great Christian.' Without neglecting any of the weighty duties of the Eldership, he was specially interested in Foreign Missions, Bible in Schools, and Bible Class work. Who that attended his funeral and saw the wonderful array of his Bible Class men leading the procession could fail to be moved at the sight, and see in it some indication of his power. He was a man of prayer; and his spiritual children are many. Now that he has entered into his rest and reward, we give thanks for a life so full, so strong, so noble, and pray that grace may be given us to follow in his train. He was one of the Knights of God. To the heavenly Father's compassion we commend Mrs. Balfour and her family. The whole Church mourns with them."

"The Chronicle" of the Presbyterian Women's Missionary Union is also worth quoting: "The Presbyterian Church is mourning the loss of its foremost and best-beloved lay member. The Hon. James Balfour served his Church in this State for 60 years, and neither political duties nor private business ever prevented him from giving time and attention to its affairs. Nor did he confine himself to the work of his own Church: he gave without stint of all that he had—love and loyalty, energy, wisdom, eloquence, time, money—to the cause of Christ's Kingdom, and to the very last his wonderful voice, keeping its youthful resonance, rang out like a trumpet-call to the defence of the right and the overthrow of evil. Now he has been gathered home, like a shock of corn fully ripe. God send our State and our Church men like him and mothers who will train and devote sons to service such as his."

The "Southern Cross" may be taken to represent Christian feeling beyond the Presbyterian Church, and its Editor's fine tribute, full of knowledge and sympathy, cannot be omitted. It says: "The death of the Hon. James Balfour will come to a multitude with a sense not only of enduring public loss, but of keenest private grief. Mr. Balfour filled a great place in the public affairs and in the business life of the State. He was the foremost, the most trusted, the best beloved, in every sense the most influential layman in the Church life of Australia; but to multitudes he was more than this. He was a friend, a comrade, a helper, an ideal, a strong man on whom weaker ones leaned, a leader who never failed in vision and never lost hope or courage. His death leaves both Church and State poorer; but it comes to hundreds with a sense of personal loss, sharp and deep and enduring; and the sense of loss will be felt in Scotland as well as in Australia. The suddenness of Mr. Balfour's death too deepens the general grief. On Tuesday night he

was in the House, and spoke with the physical and mental vigour of a man in his prime : on Sunday night he was dead. When the ties of a lifetime are broken so suddenly, the grief of those who are left behind is deep, not to say bewildered ; but for him who is gone, this is just the manner of death he would have chosen. He worked to the last, every bodily sense was strong, every faculty of the mind was clear till the task of life was ended, and, with only a few hours of pain and of broken life, he passed to the fellowship of the eternal world. . . .

“A hundred fine qualities met in Mr. Balfour. Who can recall the erect figure, the face with its lines of strength and goodness, the friendly eyes, the clear brain, the resonant voice, the wide knowledge of men and things, the courage that never knew fear, the steadfastness of will that made him a force to be counted on under all circumstances, without feeling that he belonged to the very finest human type? But the strongest forces in his life were those that streamed from the spiritual realm. For him religion was a verified certainty. He knew in whom he believed as surely as any saint of olden days. He was the example of a piety, deep, intelligent, evangelical, practical. It did not lack emotion, but it found its highest expression in service. For Mr. Balfour it was literally ‘more than his meat and his drink’ ; more than money or ease or comfort, to do the will of his Father in Heaven. In the service of every good cause, notably in the cause of the Sabbath, or the Bible in Schools, or evangelical Christianity generally, he could be counted on absolutely and for the utmost service. He gave to such causes as these, and without stint, his money, his time, his keen brain, his eloquent tongue, his wide influence. God carries on His work, though He buries His workman : and, in a sense, no man is indispensable. Others will arise to take the

place of those who have gone. Instead of the fathers, shall be the children: that is the perennial promise of Christ to His Church; and history shows how that promise finds ever new fulfilment. Yet human eyes can hardly as yet see who can take the place, still less who can fill the place, of James Balfour. His death leaves Australia poorer. What is admirable in Mr. Balfour's story is the unbroken continuity of service to Christ's cause which he rendered. He was 83 years of age when he died; and from earliest manhood to his dying hour the golden chain of service had not a single broken link. How widespread its influence was is shown by facts like this. Some two years ago the present writer was staying in Toronto; a commercial traveller from the United States came into his room and said: 'You are from Australia: do you know a Mr. Balfour there?' 'Yes, what Australian does not know Mr. Balfour?' This commercial traveller had been a lad in Mr. Balfour's Bible class, in East Melbourne, and he sent a message of loving thanks to his old teacher; what he had learned from him, he said, had 'kept him clean and straight' for more than 30 years in a strange land and under new conditions of life. The very Sunday before he died Mr. Balfour sat in his class of young men, neither he nor they dreaming that he was speaking his last message. How many lives Mr. Balfour touched in the course of his life and how profoundly he influenced them for good can hardly be guessed. It needs the arithmetic of Eternity to assess the fruits of such a life."

Of individual expressions of regret there was no end. Of these the following from the "Church Notes of West Hawthorn Presbyterian Church," written by the Rev. W. H. Cooper, Balfour's Minister, is characteristic. He says, "Since our last issue of these 'Notes' a great sorrow has overtaken us: we have lost one who for his personal qualities and his work's sake was beloved and

honoured by us all. On Sunday, August 24th, the Hon. James Balfour was called Home. On the Lord's Day, the day which he loved, he entered into that rest which remains for the people of God. Not only our congregation and Presbyterianism have lost, but the whole Christian life of the Commonwealth has lost, a good man and a great leader. In Church and State Mr. Balfour was a worker of stainless integrity. Energetic and full of hope, he never despaired, but laboured in public and private for the moral and spiritual welfare of the people. He loved God and his Church and his work; and that work touched every sphere of human life. We shall more and more discover what a large place he occupied in our community."

It may be that some will say, "All those tributes are from men of the same type as himself. Balfour was undoubtedly a great source of strength to the causes they stood for; and naturally they thought much of him. We should like to know what the men who came in contact with him in the ordinary way of business thought of him; that might tell another tale." So say the sceptics who grow impatient when too many call a man "just." Well we have given from "Hansard" the testimony of Members of Parliament, men of all parties, Liberals, Radicals, and Labour, men of various and widely different faiths; and they have said just the same as the others. Again, the "Journal of Commerce" says "Victoria mourns for one of the most estimable of her citizens. The death from pneumonia, on Sunday, August 24th, of the Hon. Jas. Balfour, M.L.C., was a great shock to the community, for only 5 days previously he had been in his place in the Legislative Council, taking part in a debate, while next day, with characteristic sympathy with his fellow men, he attended the funeral of one who had been on the staff of his station in New South Wales, although he was just recovering from a severe cold. . . . A mem-

ber of the Chamber of Commerce almost since its inception, he was president of that body in 1885-6. Mr. Balfour was in his business relations a fine type of the traditional British merchant whose word was his bond, observing the Golden Rule in all his relations with his fellow men. He was a splendid example to the young, in whom he took a warm interest, and he was ever ready to help."

The following letter from Mr. Webster, who was for 12 years manager of Round Hill station, will show what those working under him felt concerning him. It is addressed to Mr. James Balfour, and is dated Forbes, New South Wales:—"With deepest grief and sorrow, I heard only four days ago of the death of your father. It came as a great shock to me, as in the beginning of August I had a most kind letter from your father in which he wrote of himself as having had a cold but being 'quite well now.' . . . Fifty-four years ago your father and I met in Geelong; he was then managing partner of James Henty and Company, and I a junior clerk in the Bank of Australasia. We have been friends ever since. He got me to join the Y.M.C. Association and I persuaded him to join the Geelong Rifles, and used to go up to his house in summer mornings before breakfast to instruct him in the first parts of the drill, which saved him from the 'awkward squad' on joining the corps. I never knew a man, especially one in so foremost a position socially and commercially as your father was, who took such interest in young men. He was ever doing good to, or helping some one, and his memory will live in the hearts of many. Through your father, I got my appointment on Round Hill in 1866 and those twelve years from 1866 to 1878 (ten of which I was Manager) were the happiest of my life. It was not only an honour, but a constant joy in my life to have been an employee of Henty and Balfour. Your father's name

ever stood for what was noble, good, and true. As a public man he had few equals; fearless in his denunciation of evil, he lived the life of a true follower of Christ. A young country like Australia is blessed indeed when men of your father's type spend their lives and die on her soil."

Lastly I would quote, and that with special emphasis, the tribute of a "rouseabout" (that is, a handy man about a sheep-shearing shed), which appeared in the "Messenger." It is as follows:—"In the life of a rouseabout—and it's rough enough in some places—there are all sorts of incidents. He meets with men who are positive bounders, who, by reason of the social position that has come to them through their material wealth, look upon a rouseabout and men of like position as creatures much beneath them in every way, and direct their conduct toward them accordingly. This man the rouseabout hates with a very real hatred. Then, while 'on the wallaby,' he will meet the well-intentioned but sometimes narrow-minded parson, who, unacquainted with the ups-and-downs of the nomadic life, does not comprehend his man, and thus makes the error of applying the wrong word at the wrong time and in the wrong manner. This good man—he gives the parson that much credit—is mostly regarded as a 'wowsers,' whatever that term may mean. Then again he meets the man much above him in social position, whose sympathies are big and free and generous, whose heart is warm and responsive, who, while carrying the dignity of his position, is not above seeking the companionship of even a rouseabout, in order that he may be of some little service in whatever way circumstances may direct. This man the rouseabout honours, for to him has been made manifest, through big free sympathies, through a kind word of encouragement, that, despite his failings,

'A man's a man for a' that.'

As such a man, many of the rouseabouts—and shearers too—regarded the late Mr. Jas. Balfour. Spare of figure, straight as a rush, fresh-featured, made the fresher by the whiteness that comes with age, with years mellowed by the influence of countless ‘unremembered acts of kindness and of love,’ a fine bearing, though unaided by any big physical feature, there was embodied in the character of James Balfour the perfect gentleman. We admired the man for his thought of us, no matter what the way; for his personality impressed us with his sincerity of purpose. This was the way :

“On Sunday, during the shearing season at Round Hill, a message was sent to the quarters of the shearers and the rouseabouts that Mr. Balfour would be pleased to see us at a religious service he desired to hold that afternoon in the shearers’ hut. One would have thought that a man of his years, and tired with the keen attention he gave to the business of the State and his own affairs in general would have desired a rest from all exertion on that day. But the man’s sympathies were big and free and generous, and the companionship of the shearers, and of the rouseabouts, and of the general workmen, even for one brief hour, was to him a pleasure he would not have missed. There was no derision over his request; for to the men James Balfour was a man of earnest sincerity. The service opened with prayer. The singing of some well-known hymns followed. Then came the address. There is no need to elaborate it. It is sufficient to say that the deliverance based upon the words ‘The Lord shall restore to you the years’ was a model of simplicity and wisdom, which even the worst of us could not help but consider. As a matter of fact one of the rouseabouts—a very decent sort of fellow, but one who had met with much misfortune—said in the writer’s hearing just before entering the hut,

'In the fell clutch of circumstance,
 I neither winced nor cried aloud :
 Under the bludgeonings of chance,
 My head was bloody, but unbowed.'

He unfortunately is one of the many men one meets 'on the wallaby.' But here's the point. The drawing personality of Mr. Balfour, his direct message, delivered logically and with manly sincerity, his quiet yet convincing appeal, and, last but not least, his kind feelings towards those beneath him in the social scale, helped that same fellow to lose much that was wretched, and get a peace of mind which brought no small measure of comfort. 'A kiss from my mother,' said Benjamin West, 'made me a painter.' A word from James Balfour made you feel the nobility of manhood.

"If there be such a thing as grandeur of character, then James Balfour possessed it. If nobility of soul may be a positive part of a man's life, then it was very evident in the life of James Balfour. If moral principle and love can mould a man's life, and direct it according to the conduct of a real, true gentleman (and the men in our walk of life, rough as some may be, regard a man as such when there is evident in his nature broad, generous, benevolent feelings towards his fellow-men), then the life of James Balfour was so moulded. Is there any virtue in a good wise influence? Read the thought out of the mind of the man whose 'head was bloody, but unbowed'." After the break of years, this fellow met the writer and said to him :—"Have you seen that splendid man we met at Round Hill some years ago? To him I am bound to give the credit of a well-directed moral force, the power of which is still in existence." Briefly, the position in a nutshell :

'Nearer, my God, to Thee;
 Nearer to Thee.'

Ay, and through James Balfour !"

Such is the happy remembrance of a man whom a rouseabout came to love. Such is the brief tribute; and, if the heart beneath that rough exterior could adequately express its feelings there would be no finer benediction upon the life of James Balfour than his.

FINIS.

APPENDIX.

LETTERS OF SYMPATHY.

To show how wide and varied Mr. Balfour's interests were, letters and resolutions of sympathy were received at his death from, amongst others, the following public bodies, committees, etc. :—

Legislative Council of Victoria,
Legislative Assembly of Victoria,
Kew Town Council,
Hawthorn City Council,
Camberwell Town Council,
Fitzroy City Council,
Prahran City Council,
Caulfield Town Council,
Malvern Town Council,
Shire of Nunawading Council,
Queenscliff Town Council. ✓
Melbourne Chamber of Commerce,
National Bank of Australasia,
Triton Insurance Co.,
Westport Coal Co.,
John Warrack & Co., Leith, Scotland.
Burns, Philp and Co. Ltd.,
Matheson and Co. Ltd., London,
Guardian Assurance Co.,
Parkinson and W. and B. Cowan Ltd., London,
Presbytery of Melbourne South,
Presbytery of Melbourne North,
Presbytery of Geelong,
Presbytery of Wagga Wagga, N.S.W.,
Session West Hawthorn Presbyterian Church,
Session and Board of Management Queenscliff
Presbyterian Church,

Session St. Cuthbert's Church, Brighton,
Board of Management St. Andrew's Church,
Carlton,
Elders' Association of Presbyterian Church of
Victoria,
Foreign Missions Committee, Presbyterian Church
of Victoria,
Office-bearers of St. George's Church, St. Kilda,
Board and Session, St. George's Church, Geelong,
Board of Foreign Missions, Presbyterian Church of
Australia,
Board of Investment and Finance Presbyterian
Church of Victoria,
Ormond College Council,
Emmanuel College, Brisbane,
Council of Churches, Victoria,
Choir, West Hawthorn Presbyterian Church.
Sunday School, West Hawthorn,
Young Men's Bible Class Union,
Young Women's Bible Class Union,
West Hawthorn Young Men's Bible Class,
Hawthorn Young Men's Bible Class,
Footscray Young Men's Bible Class,
St. George's Church, Geelong, Young Men's Bible
Class,
Sunday School Union of Victoria,
Scripture Campaign Council,
Evangelisation Society of Australasia,
Australasian Student Christian Movement,
Melbourne City Mission,
Young Men's Christian Association, Melbourne,
Young Men's Christian Association, Broken Hill,
Young Women's Christian Association, Melbourne,
Sudan United Mission,
Ragged Boys' Home and Mission,
Vestry, St. Hilary's Church of England, Kew.

Baptist Church, Camberwell,
Melbourne Ladies' Flower Mission,
Australasian Chapman-Alexander Bible Institute,
Chinese Mission of the Epiphany,
Victorian Alliance,
Victorian Homes for Aged and Infirm,
Deaf and Dumb Institute,
Ulster and Loyal Irishmen's Association,
Elizabeth Fry Retreat,
Chinese Consul-General,
Oakleigh Horticultural Society,
Presbyterian Football Association,
Presbyterian Cricket Association,
Eastern Suburbs' Cricket Association,
St. George's Cricket Club, Malvern,
Hawthorn Harriers' Club,
Hawthorn Rifle Club,
Coldstream Ladies' Combined Cricket and Hockey
Club,
Malvern State School, Tooronga Road,

PUBLIC TRIBUTES.

From the Chairman of the Ormond College Council.

"As a member of the Council, Mr. Balfour was greatly esteemed for his exceptional abilities, ripe experience, high conscientiousness and whole-hearted devotion to the cause of the Church. His presence at the meetings was valued for his earnestness and sound judgment and welcomed for his fairness and urbanity. The Council, along with the Church and the whole Community, recognise that a great man, has, in God's providence, been removed from our midst, after a long life of noble service in Church and State."

From Dr. John R. Mott, General Secretary, World Student Movement.

"I regret very much to learn of the Home-going of the Hon. James Balfour. I feel this as a personal loss. He helped to open many important doors for me during my first and second tours in Australasia. Moreover it was due to his indispensable co-operation that we succeeded so early in the history of the Australasian Student Christian movement in placing it on a good financial footing. His sympathy and counsel were a great source of strength to me."

From the Convener of the Board of Investment and Finance of the Presbyterian Church of Victoria.

"For nearly thirty years he was an active and honoured member of our Board. His wide experience and ripe judgment were of great value in the service of the Church which he loved so well.

"We join with all our fellow citizens in mourning the death of so good a man, and we deeply sympathise with you and your family, but we rejoice in the splendid example of a Christian life which he set us and the fine influence he leaves behind him."

From the Secretary of the Evangelisation Society of Australasia.

"The Committee of the Evangelisation Society of Australasia desire to place on record the heartfelt appreciation of its late President, the Hon. James Balfour, M.L.C., who as one of the founders of the Society in the year 1883, ever took the deepest interest in its work.

"All through the thirty years he gladly gave of his time, his influence, his prayer, and his money, for the furtherance of the work of evangelisation. His counsel was always wise and helpful and he followed with liveliest interest all the work of the Society, getting into touch with its evangelists, ever endeavouring to encourage them, and to strengthen their hands."

Extract from the Minutes of the Presbytery of Wagga Wagga, N.S.W., August 27, 1913.

"The Presbytery of Wagga Wagga have placed on record in our Minutes our sense of the profound loss sustained by the Church of God, and by the Commonwealth, in the death of the Hon. James Balfour, ruling elder and wise counsellor, and leader of our Church in Australia, and an honoured member and leader of the Legislative Council of Victoria.

"As a Churchman he has been, for over sixty years, a loyal and devoted member of our Church, and during all these years he has given her of his best. In all her courts he has richly aided her by his wise counsel, and

in all her work for the social and spiritual regeneration of men, for the extension and consolidation of the Kingdom of God in Australia, and for the great missionary activities of the Church, he has given his time, his abounding energies, his great talents, and his means, ungrudgingly. No service for the Master whom he loved was too great, and no lowly ministry to the humblest of his fellows too mean or small for him to undertake and carry through with earnestness and zeal.

“Our own Presbytery of Wagga Wagga has ever been conscious of the deep debt of gratitude we owe to him for his unfailing interest in all our labours, and for his generous assistance and wise counsel in all our undertakings for providing the ordinances of our holy religion over the whole of our wide district.

“His wide outlook over the whole range of human life and activity led him early in his career to place his energies, his experience, and his knowledge of affairs at the service of the State, so that for forty-seven years he helped to guide the destinies of the country, and to frame wise laws for the betterment of the people.”

From the Editor of the Journal of Commerce.

“The whole State should mourn for one who has done so much for the community and his individual fellow men, both by deeds and an example of a life spent in righteousness and honour.”

*From the Manager of The National Bank of Australasia,
Melbourne.*

“May I express to you and the members of your family our deep regret at the sad loss you have suffered by the death of the Hon. James Balfour! The high esteem in which he was held by us, both as a client and a most valuable citizen, moves us to this expression of our feelings, in which the Chief Manager desires to be earnestly joined.”

*From the Organising Secretary of the Church of
England Men's Society.*

"His was indeed a noble life, spent in the interests of all good work. We all felt that he belonged to the whole Church and that we all were the better for his life and work."

*From the Secretary of the Foreign Missions Committee
of the Presbyterian Church of Victoria.*

"The Foreign Missions Committee desires to place on record its deep sense of the loss sustained by our Church in its Missionary operations through the death of the Honourable James Balfour, M.L.C.

"By the closeness of his walk with God, by his keen business ability, by his rare mental power, and by the great position which he occupied in the Community, he was peculiarly fitted to be a trusted counsellor and helper. In every part of the Church's work at home and abroad he took the deepest personal interest, and he was one of the founders and chief supporters of the Laymen's Missionary Movement. He loved Jesus Christ, and gave himself with all his soul to the extension of His Kingdom. For his Christlike life and influence the Committee gives thanks to God, and prays that the Divine Grace may be vouchsafed to his sorrowing widow and family. Mr. Balfour was our greatest Elder, and we shall miss him sorely in every department of the Church's work."

*Resolution of the Council of Emmanuel College,
Brisbane.*

"The Council of Emmanuel College, having learned of the death of the Honourable James Balfour, M.L.C., agree to put on record an appreciation of his Christian character and of the valuable services he has rendered throughout a long life to the Presbyterian Church in

Australia. All that concerned the welfare of the Church and the good of the community lay near his heart, and, as a devout and devoted servant of Christ, he ungrudgingly used his gifts in their service. His deep interest in young men, and especially in students, combined with his desire to maintain a high educational standard for the Christian ministry, made him a warm and generous supporter of the educational institutions of the Church."

Resolution adopted by Council of Churches, Victoria.

"That this Council hereby places on record its profound sense of the great loss to the whole Church and State occasioned by the decease of the Hon. James Balfour; and expresses its admiration of his unique character and service as a Christian patriot, politician and philanthropist, and its appreciation of his consistent support in every way of the work of the Council for very many years, as one of its most honoured members, and as its Vice-President at the time of his death.

"This Council humbly records its deep thankfulness to Almighty God for such a life, and reverently commends the bereaved wife and family to His succour and consolation."

The Acting Consul-General for China asked Mr. H. R. Balfour to express to Mrs. Balfour his sincerest sympathy not only on behalf of himself, but also on behalf of the whole of the Chinese of Melbourne, for, he said, "Mr. Balfour has been very good to us."

The Consul-General for China in the Commonwealth of Australia wrote from China: "Our people in Australia lost a best friend in the late Hon. J. Balfour."

MEMORIALS.

The following is an extract from an account published in "The Messenger," February 19th, 1915:—

"In the new Presbyterian Assembly Hall, Melbourne, the memorial of the Hon. James Balfour, M.L.C., has taken a beautiful and enduring form, which will be appreciated not only by Presbyterians who knew his many-sided qualities, all devoted to the service of God, but also by the general Christian public, who will recall his generous support of every good cause and his wonderful personal influence, which is passing down and insensibly affecting the generations rising up:—

The Moderator's Chair and desk forms the central feature of the Assembly Hall, and is designed on the lines of a Bishop's Throne, without, of course, the canopy and other features of episcopal architecture. Three seats are provided, the centre one being for the Moderator. The whole of the work is carried out in best Tasmanian figured Blackwood. The back of the seats is carried up 10 ft. above the platform with carved tracery and central gable in the style of Gothic architecture harmonising with the Hall itself. The desk in front of the triple seat is of similar character, standing nearly 5 feet above the platform. The central panel bears an inscription in raised Gothic lettering carved in solid panel as follows:—

'To the Glory of God and in loving memory of the Hon. James Balfour, M.L.C., an Elder for 54 years of the Presbyterian Church of Victoria, who died 24th August, 1913. Presented by his widow and family'."

Memorial Window.

The following is an extract from an account published in "The Southern Cross" July 9th, 1915 :

"On Sunday morning last a stained-glass window was unveiled in the West Hawthorn Presbyterian Church, of which Mr. Balfour had been an elder for the last seventeen years of his life. The window represents the Sower sowing the seed; beneath the figure is the text: 'He that soweth bountifully shall reap also bountifully,' and the inscription: 'To the Glory of God and in memory of the Honourable James Balfour, M.L.C. Died August 24th, 1913.'

"The Church was crowded, and the service, conducted by the Right Revd. the Moderator of the Presbyterian Church (the Revd. W. H. Cooper), was of a very interesting character. By special request, Dr. Fitchett gave the address, and took as his subject the 15th Psalm, which, he said, Mr. Balfour had translated into terms of daily secular life. . . . James Balfour was essentially a good soldier of Jesus Christ. When any interest of Christ's cause was threatened—say, the Sabbath or the Bible—he felt exactly as a good soldier feels when his flag is assailed. He would fight for it, give up his ease and his money for it; if needs be, he would have died for it. . . . Through his whole life there ran a golden strain of care for the young which can hardly find a parallel. . . . A busy merchant, a leader in public affairs, he yet kept sacredly in his life a space for the service of young men . . . The genius of the sculptor is great; he can transform a block of white, dead marble into an image of almost breathing energy and beauty, as in the 'Moses' or the 'David' of Michael Angelo; but it is a still greater work to take a boy's character and shape it by spiritual forces to a life of purity and strength and goodness."

THE SPECIALTY PRESS PTY. LTD.
189-191 Little Collins Street, Melbourne



